

**UKUZIBOPHEZELA EKHAKAMBISENI USIKOMPILO
ENCWADINI INSUMANSUMANE EBHALWE
NGU-ELLIOT ZONDI**

**NGU-
SIBUSELAPHI MATHONSI**

**UMSEBENZI WETHULWE NJENGENGXENYE YOKUGCWALISA
IZIDINGO ZEQHUZU LE-“MASTER OF ARTS”, EMNYANGWENI
WESIZULU ENYUVESI YASENATALI**

ABELULEKI	: UDOKOTELA N.N. MATHONSI
	: UDOKOTELA T.S.C. MAGWAZA
INDAWO	: ETHEKWINI
USUKU	: 15 DISEMBA 2002

ISIFUNGO

Mina, Sibuselaphi Mathonsi, ngiyafunga ukuthi lo msebenzi: “UKUZIBOPHEZELA EKHAKAMBISENI USIKOMPILO ENCWADINI *INSUMANSUMANE* EBHALWE NGU-ELLIOT ZONDI” ungowami kusukela uqalwa kuze kube sekupheleni kwawo. Ngiyazemukela zonke izinselelo ezingaqhamuka ngemibono equkethwe kuwo. Yonke imithombo esetshenzisiwe nakho konke ukucaphuna okukhona kubekwe ngasekugcineni ngaphansi kwesihloko semithombo yolwazi.

Ukusayina:*S Mathonsi*

S. Mathonsi

Usuku: *10/02/2003*

ISETHULO

Lo msebenzi ngiwethula kumama wami uMaSithole, intombi kaNgada azimshayi ziyamdubaduba, nakubo bonke abakwethu ikakhulukazi uThembakuye nomkhwenyana wakhe uMalusi (*Mqulusi*) Langa ngokungifaka kwabo ugqozi lokuqhubekela phambili nomzabalazo wokufunda. Ngithi kini nonke nime njalo nje.

AMAZWI OKUBONGA

Ngibonga kakhulu kubeluleki nabaqondisi balo msebenzi okungo Dokotela N.N. Mathonsi no Dokotela T.S.C. Magwaza, okuyibona ababa nami kusukela ekuqaleni kwaze kwaba sekugcineni, ngibonga angiphezi. Ngithi kini nikhule nize nikhokhobe, nidle izinyoni zabazukulu benu. Ngingakhohlwa ukubonga bonke abasebenzi baseMnyangweni wesiZulu, ikakhulukazi omama uShozi, ubaba, u-Elliot Zondi nomama uKhuzwayo, ngosizo abanginika lona ukuze ngiphothule lo msebenzi. Bonke nje abaphonsa esivivaneni ngithi, abakuphonse ngenhla bayohlangana nakho ngezansi. Ngigcine ngokubonga kakhulu uMvelinqangi okunguyena Mphathi noMqondisi wezimpilo zabantu, ukuba abenami kuyo yonke imihla yokuphila kwami, angiphe namandla okuphokophelela phambili.

UCWANINGO NGAMAFUPHI

Lolu cwaningo, “**Ukuzibophezela ekuqhakambiseni usikompilo encwadini *Insumansumane* ebhalwe ngu-Elliot Zondi**”, luhlose ukuveza ukubaluleka kwezingxenye zosikompilo lukaZulu ezitholakala encwadini ebhalwe ngu-Elliot Zondi ethi *iNsumansumane*. Lolu cwaningo lugqugquzelwe ngukuthi imibhalo eminingi yesiZulu ayibukeki ikhuthaza okungamasiko namagugu esizwe sikaZulu kanti *Insumansumane* ibukeka izibophezele empilweni yesizwe sikaPhunga noMageba. Lokhu kuvela ezingxenyeni ezithile lapho uZondi ekhuthaza futhi eqhakambisa okungamagugu esizwe sikaZulu, ethi kufanele kugcinwe, kuhlonishwe ngoba kungumgogodla wesizwe.

Ukubukezwa kwemibhalo esondelene nalolu cwaningo kuveze ukuthi abahlaziyi abathile banemibono eyahlukene ngomyalezo oqukethwe yi*Nsumansumane*. Lolu cwaningo lubheke yonke lemibono lwase luqhamuka nombono owahlukile. UZondi kwi*Nsumansumane* ulwa nemithetho yamaNgisi elumisa okwembabazane nephambene nenqubo yesizwe samaZulu.

Imibhalo efana ne*Nsumansumane* iphonsa inselelo kwabanye ababhali besiZulu ukuba babhale bakhuthaze ukugcinwa kwamasiko esizwe sikaZulu. *Insumansumane* ikhombisa ukuthi ayisiwona nje umbhalo wokuba ufundwe ezikoleni kuphela, kepha nomphakathi kaZulu wonkana ungazuza okuningi okuyisisekelo sobuzwe bukaZulu. UZondi akagcini nje ngokuba aveze izinkinga ezikhungethe isizwe, kepha uveza nekhambi lokuxazulula lezi zinkinga. *Insumansumane* ingumbhalo ofundisayo nokhuthaza ukwazana nokubekezelelana kwezinhlanga ezakhele leli zwe, ezahlukene ngokwamasiko.

Ngaphandle kokuthi *Insumansumane* iyakhuthaza, iyisibuko sikaZulu lapho izizukulwane ziyokwazi ukuzibuka khona, ziziqhenye ngobuzwe bazo, iphonsa inselelo kwabanye ababhali besiZulu ukuba babhale ngokungananazi bakhuthaze ukugcinwa kwamasiko esizwe sikaZulu.

Ngenxa yemigomo yobufishane balolu cwaningo, yokubheka kuphela ukuzibophezela kwe*Nsumansumane* kusikompilo lwezenhlalakahle yesizwe samaZulu, angikwazanga ukubheka eminye imikhakha kulo mdlalo nakweminye imibhalo ezibophezele kusikompilo lukaZulu. Ukwenza isibonelo nje, umbhalo kaMsimang (1975) othi *Izulu eladuma eSandlwana*, ubukeka ungomunye wemibhalo ezibophezele kusikompilo lwezenhlalakahle kaZulu. Kungaba ukubamba iqhaza elibalulekile ukuba kekucwaningwe kubhekwe ukuthi yiziphi izingxenye zosikompilo lwezenhlalakahle uMsimang aziqhakambisile nokuthi zibaluleke kangakanani esizweni.

OKUQUKETHWE

IKHASI

Isifungo	i
Isethulo	ii
Amazwi okubonga	iii
Ucwaningo ngamafuphi	iv

ISAPHLUKO SOKUQALA

ISANDULELO-JIKELELE

1.1 Inhloso nesizathu socwaningo	1
1.2 Ukuchazwa kwesihloko kafuphi	4
1.2.1 Ukuzibophezela	4
1.2.2 Usikompilo	5
1.3 Indlela Yokucwaninga	9
1.4 Imihlahlandlela engumgogodla wocwaningo	9
1.5 Ukuhleleka kwezahluke zocwaningo	10

ISAPHLUKO SESEBILI

UKUBUKEZWA KWEMIBHALO ESONDELENE NOCWANINGO

2.1 Isingeniso	12
2.2 Imibhalo eshicilelwe	12
2.3 Imibhalo engashicilelwe	20
2.4 Isiphetho esifushane	22

ISAPHLUKO SESITHATHU
UKUZIBOPHEZELA KUSIKOMPILO

3.1 Isingeniso	24
3.2 Impilo kaZondi nemisebenzi yakhe	24
3.2.1 Umlando nge <i>Nsumansumane</i>	25
3.3 Ukufingqwa komsebenzi ozohlaziywa (<i>Insumansumane</i>)	27
3.4 Usikompilo lokuzibophezela kwinhlalakahle encwadini <i>Insumansumane</i>	29
3.4.1 Umsebenzi wenkosi nokubaluleka kwayo esizweni sakwaZulu	30
3.4.2 Ukuqhakanjiswa kwesiko lenhlonipho kwi <i>Nsumansumane</i>	36
3.4.3 Ukuqhakanjiswa kwezindlela ezifanele zokuxhumana zesizwe samaZulu	42
3.4.4 Ukuqhakanjiswa kokuhlukaniswa kwemisebenzi esizweni samaZulu	46
3.4.5 Ukubaluleka kwesithembu esizweni samaZulu	51
3.5 Isiphetho kafushane	55

ISAPHLUKO SESINE

ISIPHETHO	56
------------------	-----------

IMITHOMBO YOLWAZI ESETSHENZISIWE	59
---	-----------

Isahluko 1

ISANDULELO-JIKELELE

1.1. Inhloso nesizathu socwaningo

Inhloso enkulu yalolu cwaningo ukubheka ukuthi ngakube imibhalo yesiZulu inalo yini iqhaza ekuthuthukiseni usikompilo lukaZulu nasekukhuthazeni ubunye esizweni sikaZulu. Ngihlose ukubheka ukuthi ngakube ababhali bemibhalo yesiZulu bayabuveza yini ubunjalo bempilo yomphakathi abawubhalelayo. Umbuzo omkhulu wophenyo ngukuthi: Ngabe ababhali bakhuluma ngqo futhi kucace yini ngamaqiniso nangezinto ezithinta umphakathi?

Lolu phenyo lugxile kakhulu kwiqhaza elibanjwe yincwadi engumdlalo ebhalwe ngu-Elliot Zondi, ethi *Insumansumane*. Luhlose ukubheka umsebenzi wale ncwadi ekukhuthazeni usiko nasekukhulumeni ngokungahlonizi ngezinto ezithinta umphakathi wesizwe samaZulu nemikhuba kaZulu ngesikhathi sobaNdlululo. Umbuzo obhekwayo ngqo uthi: Ngakube *Insumansumane* ibambe liphi iqhaza ekuvuseleleni nasekukhuthazeni usikompilo lobuntu esizweni samaZulu na? *Insumansumane*, ebhalwe ngesikhathi sobandlululo lwamaNgisi, igxile kakhulu kubandlululo lapho amaZulu ayegqilazekile ngaphansi kwesandla samaNgisi. Olimini olusetshenziswe kule ncwadi olunobusoka. kubukeka sengathi uZondi ufuna amaBhunu abone sengathi lo 'mkhonto' (ogxeka indlela uZulu aphethwe ngayo) awuqondisiwe kuwo. Umbhali, akwenzayo uqhathanisa izigameko ngendlela yokucacisa ukuthi abehlukene laba belungu (amaBhunu namaNgisi) endleleni abahlukumeza ngayo isizwe sikaZulu.

Naphezu kokuba isimo sombusazwe sasivuna amaNgisi, okungukuthi wusiko-mpilo lwawo kuphela okwakufanele lulandelwe, *Insumansumane* ibukeka sengathi ikubeka ngqo okungamaqiniso ngosikompilo lukaZulu ukuthi lubalulekile esizweni sikaZulu ukuze isizwe sihlonipheke phakathi kwezinye izizwe. Ngale ndlela *Insumansumane* ibukeka iyincwadi ebambe elikhulu iqhaza ekubuyiseni isithunzi sikaZulu esibonakala

sishabalala kule minyaka yezinguquko. Lolu phenyo luzobheka ukuthi lezi zingxenye zosikompilo okubukeka sengathi uZondi uyaziqhakambisa ngakube zibalulekile yini nakule minyaka esiphila kuyo. UZondi ubukeka ezinikele, futhi ezibophezele kakhulu ekuvuseleleni nasekubuyiseni isithunzi sikaZulu.

Ukuzibophezela kombhali empilweni yesizwe abhala ngaso, kusho ukukhuluma amaqiniso ngempilo nangenhlalakahle yesizwe. Umbhali ozibophezele akahlonizi ngokubhala ngalokho okuhlupha isizwe nokusenza singathuthuki njengezinye izizwe. UNgugi (1984:63) uthi:

“Committed African writers are extremely sensitive to the social problems of their part in changing society for the better. They define the role of art in society and endeavouring to develop literary forms that match their social vision.”

UNgugi ukubeka kucace ukuthi ababhali base-Afrika abazinikele babonakala ngokuthi emibhalweni yabo bakhulume ngezinto ezithinta umphakathi lowo ababhala ngawo. Lokhu ukuchaza kahle ngokuthi abeke iphuzu lokuthi ababhali base-Afrika bayingxenye yomphakathi abawubhalelayo, ngakho bakhuluma izinto ezibathintayo nabo. No-Eagleton (1976:8), ephawula ngeqhaza lombhalo ozinikele ekukhulumeni ngezimpilo zabantu, uthi:

“To write well is more than a matter of style, it also means having at ones disposal an ideological perspective which can penetrate to the realities of men’s experience in a certain situation.”

U-Eagleton ugcizelela wona umbono kaNgugi. Yena uchaza ngokusobala ukuthi ukubhala akusho nje ukubhala ngoba unekhono lokubhala, kodwa kufanele umbhali abe nolwazi olugcwele ngomphakathi abhala ngawo, ukuze abhale amaqiniso ngomphakathi lowo.

Kulo leli khasi elibalulwe ngenhla uqhuba athi:

“Art reflect social reality, and must portray its typical features”.

Indlela ebhalwe ngayo le ncwadi ifakazela indlela yokuzibophezela kombhali ekuvezeni isimo sabantu njengoba sinjalo. Iyancomeka indlela uZondi abukeka esebenzisa ngayo abalingisi ukulwela isithunzi sosikompilo lukaZulu, ukuze ezinye izizwe zikwazi ukuqonda okungamagugu nokungumgogodla wempilo yesizwe sikaZulu. *Insumansumane* ibukeka iyincwadi ebalulekile esizweni sikaZulu okumele kukhuthazwe ukubhalwa kwalolu hlobo lwemibhalo. Imibhalo yiyona ebaluleke kakhulu ekulondolozeni amasiko esizwe, futhi imibhalo yenza ukuba usiko lukhumbuleke ubunjalo balo nokuthi sikwazi ukubukeza kabusha ezinye izingxenye ezithile kusikompilo.

Ukubaluleka kosiko neqhaza elulubambile ekuthuthukiseni nasekukhuliseni isizwe sakwaZulu yinto engagqanyisiwe kakhulu emibhalweni yesiZulu. Imbalwa imibhalo eveza lokho kuzinikela. Imibhalo eminingi yesiZulu ayibhali ixoxe ngosiko lwesiZulu njengento ebalulekile esizweni okuthi lapho ingalandelwa izinto zingahambi ngendlela efanele. Ukubhala kuchazwe izingxenye ezithile kusikompilo ukuze abantu baziqonde kahle, futhi kuqhakanjiswa usiko lwesizwe sakwaZulu emibhalweni, kungenza ukuba isizwe siziqhenye kakhulu ngobuzwe baso nokuthi ezinye izizwe ezikhona eNingizimu Afrika zikwazi ukuqonda kahle amasiko esizwe sakwaZulu. Uma kubakhona ukuqonda kahle usikompilo namasiko ezizwe ngokwahlukana kwazo, lokhu kungadala ukuba kube khona ukuhlalisana kahle phakathi kwezinhlanga ezahlukenene eNingizimu Afrika.

Okungisuse phansi ukuba ngenze lolu cwaningo, ukuntuleka kwemibhalo efana ne*Nsumansumane*, evuselela ubuzwe bukaZulu. Ukubhala ngosiko lukaZulu njengoba lubukeka luvela encwadini kaZondi ethi *Insumansumane* kungenza ukuthi isizwe sakwaZulu kesicabange, sihlaziye kabusha ubusona futhi siqonde ukuthi kungani usiko lokuziphatha nobuntu bokubumbana kwesizwe lubalulekile nakulezi zinguquko ezikhona ezweni. UZulu kungamnika ithuba lokuqonda kahle ngezinye izingxenye ezithile zosikompilo lwakhe, lokhu okungalekelela ekuqedeni ubugebengu nokunukubezwa kwezingane nabesifazane okubukeka kudlangile kuleli zwe lakithi.

Iqhaza elitusekayo elibanjwe ngumsebenzi kaZondi lingenze ngabona ukuthi kungaba yisidingo ukuba imibhalo efana ne*Nsumansumane* isakazwe emoyeni njengoba besebaningi abantu abangakwazi ukufunda okubhalwe phansi noma ngabe kubhalwe ngaso isiZulu. Imidlalo efana nalo ingenza ukuba inhlango esakaza ngomoya eNingizimu Afrika (SABC) ibambe elikhulu iqhaza ngokuthi imidlalo evuselele isithunzi somZulu, idlalwe emsakazweni. Ngicabanga ukuthi mincane kakhulu imizi engenayo imisakazo kulesi sikhathi esiphila kuso. Lokhu kungenza ukuba bonke abantu bafundiswe, bavuselelwe futhi bakhunjuzwe kalula ngobuntu nangosikompilo lwabo.

1.2. Ukuchazwa kwesihloko kafuphi

Isihloko salolu cwaningo sinezingxenye ezimbili ezibalulekile ezizochazwa ngezansi.

1.2.1. Ukuzibophezela

Ukuzibophezela kombhali kusho ukuzibophezela ekubhaleni ngezinto ezithinta isizwe noma umphakathi abhala ngawo. Lokhu kuvela ngokuthi umbhali abhale ngezinto ezithinta umphakathi ngqo, kungaba ezinhle ezikhuthazayo noma ezimbi ezigxekayo. Umbhali ozinikele ekwakheni isizwe ukhuluma ngqo angesabi ukubeka amaqiniso obala ukuze wonke umuntu awaqonde njengoba enjalo. Ababhali uma bezibophezele, babhala benesithombe esiphelele ngomphakathi ababhala ngawo, impilo oyiphilayo kanye nenhlalakahle yawo. Kukho konke umbhali ozinikele akhuluma ngakho kokunye uyafundisa, aqwashise isizwe ngalokho okuyingozi esilengela kukho. U-Bishop (1988:114) uthi:

“All Negro intellectuals had to defend, illustrate and publicize throughout the world the nation values of their own people”.

U-Bishop ubeka iphuzu elingabhekiswa kubabhali base-Afrika lokuthi kumele bakhulume ngokungahlonizi ngezinto ezibalulekile nezingamagugu esizwe. Kufanele bangahlonizi ngokubhala ngezinto ezithinta umphakathi ngqo kanjalo nalezo ezibalulekile ezimpilweni zabo.

Mayelana nababhali abazibophezele emibhalweni yabo, uNtuli (1987:) uthi:

“Writers regard themselves as the voice of the community. They consequently feel obliged to point out wrongs perpetrated by members of the community, including its leaders.” (Ntuli, 1987:127-137).

UNtuli ubuka ababhali njengabantu abazithwesa ijoka lokuba abakhulumeli namehlo omphakathi abahlala kuwo. Ababhali bayazibophezela ekukhulumeni ngezinto ezithinta umphakathi abaphila kuwo, kungaba izinto ezinhle noma ezimbi.

U-Amuta (1989: 114), ebalula ukuphawula kuka-Achebe ngomsebenzi wabhali, uthi:

“Achebe, for instance, has articulated the responsibility of the writer as an essentially pedagogical one in which the writer in addition to writing about issues of his day also has to assume the role of “teacher” and guardian of his society.”

U-Amuta yena ubuka ababhali ngeso lokuthi ngaphandle nje kokuthi ababhali babhala ngezinto ezithinta umphakathi lowo ababhala ngawo, babuye bawufundise futhi bawuqwashise ngezinto ezenzekayo emphakathini okungenzeka ukuba umphakathi awuziboni noma awuzinakile.

Uma sihlaziya imibono yabahlaziyi eyimihlahlandlela engenhla, uZondi ubukeka engomunye wabhali abazinikele ekufundiseni nasekukhulumeleni isizwe ngezinto ezisiphatha kabi nezingasisi phambili. Lokhu okungenza ukuba uZulu afunde futhi aqonde kabusha ngamasiko akhe.

1.2.2. Usikompilo

Usikompilo luyindlela yokuphila nomgogodla oqukethe umlando wanoma yisiphi isizwe. Izizwe ngezizwe zinendlela ezichaza ngayo izinto ezikhona emhlabeni nezikholelwa kuzona. Ukwenza isibonelo nje, esizweni samaNdiya kukhona amaMuslems akholelwa

ekutheni uMohamedi nguyena owaxhumanisa noNkulunkulu. Isizwe samaZulu sona sikholelwa kumathongo ukuthi yiwona asixhumanisa noMvelinqangi. Ababhali bamaZulu abakubalula ngokusobala lokhu kubaluleka kwezinyanya yilaba: (Msimang, 1975; Mutwa, 1966, 1989 & 1996; Nyembezi, 1992). UNyembezi (1992:475) uthi: “Usikompilo indlela isizwe esiphila ngayo”. Loku kuphawula kukaNyembezi kufakazela ukuthi usikompilo nokuphila yinto eyodwa. Isisekelo sokuphila nosikompilo lwamaZulu ngamathongo.

Mayelana nosikompilo u-Schwartz (1968:55) yena ubeka kanje:

“Culture is defined as inherited artifacts, good, technical process, ideas, habits and values.”

U-Schwartz ubuka usikompilo njengento eyakhiwa abantu ukuze kugcine sekuyiyona ndlela abaphila ngayo eyamukelekile kuso sonke isizwe. Isizwe ngesizwe-ke siba nokwenza okungefani nokwesinye isizwe.

Ukuhlukana kwezizwe kudalwa ukuhlukahlukana kosikompilo namasiko kanye nemikhuba yazo ehlukene. Isizwe samaZulu singesinye phakathi kwezizwe eziningi eNingizimu Afrika esinosikompilo namasiko aso, okuyiwona asenza sehluke kwezinye izizwe. Usikompilo lwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi, kodwa kukhona lokho okungumgogodla wesizwe, okuthi noma luguquka uphinde ukwazi ukubona uma uhlehla ngengqondo ukuthi izinto zingakaguquki kwakwenzeka kanjani. Usikompilo lungumlando wesizwe lapho siqhamuka khona nalapho siya khona, futhi luyisibuko lapho isizwe sizibuka khona. Singabalula nokuthi futhi ezinye izizwe zikwazi ukuqonda kahle ezinye ngokubuka usikompilo lwazo. Uma ngabe ababhali bemibhalo yesiZulu bengakwazi ukuthi benze imibhalo yesiZulu ibe yizinqolobane zamagugu ngokuba iqhakambise amasiko kaZulu nokubaluleka kwawo, intsha kaZulu eminyakeni ezayo ingakwazi ukukleza kuleyo mibele yonondlini yolwazi oluqukethe amagugu esizwe. Okubalulekile ukuthi ngaphandle kwalezi zinqolobane intsha izoba senkingeni yokungazazi imvelaphi yayo futhi ingakwazi ukuziqhenya ngokuba ngamaZulu ngoba ilahlekelwe umgogodla wempilo, okuwusikompilo.

UNgugi (1993:57) uthi:

“Culture is like a flower to a plant. The importance of the flower is not only the beauty but it carries the seeds for new plants, the bearer of the future of that species of plant. Culture carries the values, ethical, moral and aesthetic by which people conceptualize or see themselves and their place in history and the universe.”

UNgugi uchaza kabanzi ngosikompilo ukuthi luyindlela yokuphila yezizwe, edluliselwa ezizukulwaneni ngezizukulwane. Usikompilo luqukethe imikhuba nenqubo yezizwe ngezizwe lapho zikwazi ukuzibona khona ubuzona phakathi kwezinye izizwe futhi zikwazi ukuqonda umlando nekusasa lazo.

U-Eagleton (2000:112) yena ubeka kanje:

“Culture can mean the finest of human activities from labor and agriculture whether high art or the traditions of people. Culture can also be defined in terms of forms of behavior, the way of life of particular people living together in one place.”

Lokhu kuveza ukuthi usikompilo lubandakanya yonke imikhuba yesizwe, okubandakanya indlela isizwe esiphila ngayo, ubuciko, kanye nendlela isizwe esihlalisana ngayo ehlukile kweyezinye izizwe.

Izingxenye zosikompilo uZondi abukeka eziveza yilezi:

- ❑ Umsebenzi wenkosi nokubaluleka kwayo esizweni njengombheki nobaba wesizwe.
- ❑ Izindlela zokuxhumana ezamukelekile esizweni sikaZulu, ekukhulumeni nasekwaziseni ngezinto ezithinta umphakathi wonke, phakathi kwenkosi nesizwe ngendlela yentando yeningi.

- ❑ Usiko lokwabelana noma ukwabiwa kwemisebenzi phakathi kwezingane nabesifazane kanjalo nabesilisa. Lapha ngibhekise ekutheni kungatholakali ingane yenza umsebenzi wabantu abadala noma owesilisa enza umsebenzi wabesifazane lokhu okuphambene nosiko lukaZulu
- ❑ Ukukhuthaza usiko lokuziphilisa ngokulima nokufuya esizweni sikaZulu.
- ❑ Ukuhlumisa usiko lokubambisana, ukwazisana nokusizana lapho kunesidingo ukuze kuhlume usiko lobuntu kubantu. Ukukhuthaza usiko lwesithembu ukulekelela intuthuko yemizi kwezomnotho nokwanda kwesizwe.

U-Selby (1981:179), ezama ukuchaza ngobunjalo bezombusazwe kanye nosikompilo, uthi:

“Politics emphasize power, not love or fairness. Politics also emphasize asymmetry instead of symmetry. That is to say I have authority over you by virtue of my greater prestige, wealth or status. Politics traffics inequality. Social is not emphasizing power but mutual relationship, social related structures and social ownership not privatization.”

U-Selby uveza umehluko phakathi kosikompilo lwezombangazwe kanye nolwezenhlalakahle yomphakathi. Uchaza kucace ukuthi usikompilo lwezepolitiki luqhakambisa kakhulu amandla okubusa noma ukuphatha alabo abasemagunyeni, ukuze abangekho emagunyeni bahlale bengenamibono kangako ngezinto ezenzekayo ezimpilweni zabo. Usikompilo lwezenhlalakahle lona lugxile ekuhlalisaneni kwesizwe ngendlela eyamukelekile. Kuba khona ikakhulukazi ukuzwelana nokubambisana ekuletheni intuthuko esizweni sonke. Lolu cwaningo lugxile kulo mbono kaSelby mayelana nosikompilo lwezenhlalakahle. Yilolu sikompilo lokuphila nokuhlalisana phakathi kwesizwe esikhuluma ngalo.

1.3 Indlela Yokucwaninga

Ukufunda izincwadi zabahlaziyi bemibhalo, ikakhulukazi imibhalo yase-Afrika okubukeka sengathi *Insumansumane* inobudlelwane nayo, kufake ugqozi olukhulu ekutheni ngifunde ngibhekisise imibhalo yesiZulu. *Insumansumane* ngiyibone ingumbhalo okubalulekile ukuba ubukezwe kabusha emva kokuwufunda izikhathi eziningana. Ngokubukezwa ngichaza ukuthi abanikazi bolimi nosikompilo lwesiZulu bawubuke ngamehlo ahlukile, asophe ukuwusebenzisa njengesinye sezikhali zokubuyisa isithunzi nobuntu bukaZulu. Ukuthamela imihlangano, izinkulumo nezifundo nalapho kushiyelelwa khona ngolwazi mayelana nokuzalwa kabusha kwe-Afrika (African Renaissance) kubambe elikhulu iqhaza kulolu cwaningo.

Ulwazi lwami lokuhlala ezindaweni zasemakhaya lapho kusalandelwa khona eminye yemikhuba namasiko akwaZulu, kanye nokuzalwa nokukhulela ezindaweni eziphethwe ngamakhosi kube usizo olukhulu kulolu cwaningo ukuba ngiqonde kabanzi ngezinye izingxenye zosikompilo lukaZulu. Ukuxoxa nabantu abadala, bexoxa ngomlando kaZulu, nangamasiko nokubaluleka kwawo ngenye yezindlela engiqoqe ngayo ulwazi engizolusebenzisa kulolu cwaningo. Ukufunda ngokujulile imibhalo ngamasiko nenhlalo kaZulu yikona okusize kakhulu ekuqoqeni ulwazi olubalulekile ekutheni lolu cwaningo lube yimpumelelo. Imibhalo engikhuluma ngayo injengaleyo ebhalwe ngo-Bryant (1949), *The Zulu People*; Msimang (1975), *Kusadliwa Ngoludala*, neminye. Eminye imibhalo esize kakhulu kulolu cwaningo yileyo ebhale kabusha ngemibhalo yesiZulu, njengokaMathonsi (2002), *Social commitment in some Zulu literary works published during the apartheid era*, lapho ekhuluma khona ngokuzibophezela kwababhali besiZulu kwinhlalakahle yomphakathi ngezikhathi zobandlululo.

1.4. Imihlahlandlela engumgogodla wocwaningo

Insumansumane ngizoyihlaziya ngiyiqhathanise nemibono yabahlaziyi bemibhalo abehlukene ikakhulukazi abahlaziyi bemibhalo yase-Afrika. Abahlaziyi engikhuluma ngabo abanjengo-Emmanuel Ngara (1982), Ngugi wa Thiongo (1984), D.B.Z Ntuli

(1987) Rand Bishop (1988), Chidi Amuta (1989), Terry Eagleton (1976) kanye nabanye. Abaningi kulaba bahlaziyi bahlaziya ngokuka-Karl Marx. Bahlaziya isimo sombhalo ozibophezele ezinkingeni zomphakathi jikelele. Laba bahlaziyi bakubeka ngokusobala ukuthi umbhalo ozibophezele nozinikele empilweni yomphakathi kumele ubenjani. Ngizobheka-ke ukuthi *Insumansumane* iyahambisana yini nendlela abahlaziyi abathi umbhalo ozibophezele empilweni yomphakathi kufanele ubhaleke ngayo.

Umbhalo ongazibophezele ekuthuthukiseni ubuntu nasekuthuthukiseni usikompilo lwesizwe awusho lutho kulabo abawufundayo nasesizweni leso obhalelwe sona. Okubalulekile ukuthi kufanele sibe nemibhalo ekhuthaza ubuntu futhi ezibophezele ekukhulumeni ngqo ngenhlalakahle yomphakathi njengoba injalo. Kulesi sikhathi esiphila kuso iNingizimu Afrika isemkhankasweni wokulwa nokuhlukunyezwa kwezingane nabesifazane ngenxa yokuphela kobuntu kubantu. *Insumansumane* ibukeka iyincwadi ehambisanayo nemibono yabahlaziyi abangenhla, ekuvezeni kwayo isihluku sokuhlupheka kwesizwe sikaZulu ngenxa yokuhlushwa amaNgisi ngokucindezela okuligugu likaZulu, usikompilo.

1.5 Ukuhleleka kwezahluko zocwaningo

Isahluko **sokuqala** sime njengoba sibekiwe ngenhla, sethula inhloso yocwaningo, ukuchazwa kwamagama athile esihlokweni kanye nezindlela ezizolandelwa uma kucwaningwa. Esahlukweni **sesibili** ngizobheka ngokujula imibono yabanye ababhali ababhale okucishe kusondelane nalokhu engicwaninga ngakho, ukuthi bona ukuzibophezela kombhali noma kombhalo kusikompilo lwesizwe bakuhlaziya bakuchaze kanjani. Esahlukweni **sesithathu** ngichaza ngomlando walo mdlalo othi *Insumansumane*. Lokhu kuzombandakanya nokubheka ukuthi *Insumansumane* ibhalwe nini, ukuze sihlaziye kabanzi ngesimo sangaleso sikhathi sibheka ukuthi iyakhuluma yini ngaso. Lokhu kuzobe sekulandelwa ukubhala nginikeze ngokufingqiwe lo mdlalo. Kubeyilapho sengichaza, ngihlaziya ngokujulile usikompilo njengoba lubukeka luvela kule ncwadi.

Esahlukweni **sesine** ngizophetha ngokuthi ngiveze iziphakamiso okungafanele zilandelwe ukuze usikompilo lwesizwe samaZulu luqhakanjiswe futhi lwaziwe isizwe kanye nezinye izizwe. Lokhu kubandakanya ukubukeza kabusha izingxenye ezithile emasikweni, nangendlela amasiko angalondolozwa ngayo ukuze izizukulwane ngezizukulwane zingalibali wumlando namasiko azo.

UKUBUKEZWA KWEMIBHALO ESONDELENE NOCWANINGO

2.1. Isingeniso

Kulesi sahluko yilapho ngibukeza khona imibhalo okuyiyona ehlahlele lolu cwaningo indlela. Umongo walesi sahluko uncike kakhulu emibhalweni eyabhalwa ngabahlaziyi bemibhalo yase-Afrika. Abaningi balaba bhali babhale ngendlela ka-Karl Marx lapho yena wayeqhakambisa impilo yomphakathi njengento ebalulekile ukuba imibhalo ikhulume ngayo. Imibhalo yabahlaziyi bamaZulu yiyona engizoyibheka kakhulu ukubona ukuthi bona bayibheka ngaliphi iso imibhalo yabo njengamaZulu. Ngizoqala ngokubheka abahlaziyi abahlaziye *Insumansumane* ngqo, ngibheke ukuthi bona bayibuka kanjani. Amaphephandaba nawo ngizowabheka ukuthola izimvo zomphakathi wamaZulu mayelana nokulahlekelwa usikompilo lwawo kulezi zinguquko ezikhona eNingizimu Afrika njengamanje. Amaphephandaba engizowabheka yilawo anezingosi ezikhuluma ngokwenzeka emiphakathini yama-Afrika. Ngakho ukubukezwa kwemibhalo kuzobandakanya imibhalo eshicilelwe (izincwadi, amajeneli kanye namaphephandaba) kanye nemibhalo engashicilelwe yeziqu namaphepha angashicilelwe ethulwa ezingqungqutheleni.

2.2. Imibhalo eshicilelwe

U-Canonici (1998) embhalweni wakhe oshicilelwe othi *The element of Protest in Zulu literature* ubuka *Insumansumane* njengencwadi eveza ukunganeliseki kumaZulu ngokwezombangazwe, lapho amaNgisi ayecindezele amaZulu. U-Canonici uze akubeke kucace ukuthi impi phakathi kwamaNgisi namaZulu yadalwa ukubandlulula ngokwezombangazwe. Olwami ucwaningo alubheki kakhulu ipolitiki ekule ncwadi, kepha lubheka ukuqhakanjiswa kosikompilo lokuhlalisana okuhle phakathi kwesizwe samaZulu sisodwa kanjalo naphakathi kwaso nezinye izizwe, okuyisiko elibukeka liqhakanjiswa kakhulu kwi*Nsumansumane*. U-Canonici ubuka *Insumansumane* njengencwadi ekhononda ngokungalandelwa kweminye yemigomo yosikompilo lwamaZulu.

Sikuthola lokhu lapho ethi:

“...the drama contains a call for consultation and the introduction of democratic process.” (Canonici, 1998: 63)

Lo mbono ka-Canonici ugcizelela ukukhononda kukaZondi ngesimo esingagculisi uHulumeni wamaNgisi owawuphethe ngaso abantu abansundu eNingizimu Afrika. Ukungayethuli indaba ebandla kulichilo kuZulu, kungakhoke ekhala ngalolu hlobo u-Canonici. Lo mbono wokuqhakanjiswa kwezindlela ezifanele zokuxhumana obekwa ngu-Canonici ngiyahambisana nawo ukuthi ungenye yezingxenywe zosikompilo lukaZulu eziqhakanjiswa uNondaba kwiNsumansumane. U-Canonici ukubuka njengokukhononda ukuzinikela kukaZondi kusikompilo lwamaZulu lapho ekukhuluma ngqo ngezinto ezithinta kabuhlungu isizwe samaZulu. Ukukhononda kombhali ngesimo esingagculisi asibona senzeka emphakathini kunguzinikela kwakhe ekukhulumeni ngezimo ezingagculisi ezenzekayo phakathi kwesizwe. Ziningi izinto ezazikhonondisa abantu abansundu eNingizimu Afrika ezazenziwa nguHulumeni wamaNgisi. Kukho konke okwakubakhalisa u-Canonici ubeka ngokuthi into eyayizwela kakhulu kubantu abamnyama baseNingizimu Africa, baze baveze imizwa yabo ngayo, ngukuthathwa kwezwe labo nokuphucwa kwabo amalungelo okuphila ngokosikompilo lwabo ngamaNgisi. Lo mbono ka-Canonici akukhona ukuthi yinto oyithola uma uhlaziya *Insumansumane* yonke, kodwa usika elijikayo nje kule ncwadi, ngoba wayengagxilile kwiNsumansumane yodwa, wayehlaziya izincwadi eziningi. U-Canonici uthi:

“In the South African situation, the dominant feelings concern the rape of land and of its people by a foreign invader, intent on robbing the people of their property, their culture, their way of life.” (Canonici, 1998:57)

Ukufika kwabamhlophe eNingizimu Afrika, bethi akulandelwe inqubo yabo, bethatha nengxenywe enkulu yezwe, kwenza abantu abansundu baseNingizimu Afrika bazizwe beyizihambi ezweni labo. Lesi simo babengeke bakwazi ukusibekezela abantu abansundu.

Njengoba ngike ngaphawula phambilini ukuthi u-Canonici yena kwiNsumansumane uphawula ngokuqhakanjiswa kakhulu nguZondi kokungalandelwa kwezindlela ezifanele zokuxhumana zosikompilo lukaZulu, lokhu okwaba ngesinye sezizathu ezadala ukungezwani phakathi kwamaNgisi namaZulu, ziningi ezinye izingxeye zosikompilo uZondi azinikele

ekuziqhakambiseni, u-Canonici angazithintanga njengalezi: umsebenzi wenkosi nokubaluleka kwayo esizweni samaZulu, ukwabiwa kwemisebenzi phakathi kwabesilisa, abesifazane kanye nezingane esizweni sakwaZulu, (okungukuthi kungatholakali ingane yenza umsebenzi wabantu abadala, noma abesifazane benza imisebenzi okufanele yenziwe ngamadoda), kanye nokubaluleka kwesithembu esizweni samaZulu.

U-Groenewald yena ubuka *Insumansumane* njengencwadi ezinikele kakhulu ekuvikeleni nasekuqhakambiseni isithunzi sobukhosi bukaZulu. Lokhu ubuye akubuke ngokuthi ukuqhakanjiswa kobukhosi bukaZulu emibhalweni yesiZulu, kuyindlela ababhali abasuke befuna ngayo ukuba ubukhosi bukaZulu buhlonishwe ngendlela obabuhlonishwa ngayo phambilini. Lokhu ukuchaza kanje:

“...Zondi-in my view- has taken a committed stand in that he is critical about prevailing hegemony and suggests a way to deal with it.”
(Groenewald, 1988:7)

U-Groenewald uze akugcizelele lokhu ngokuthi enze isibonelo ngencwadi eyabhalwa nguZondi ethi *Ukufa kukaShaka*. Ubeka uthi kule ncwadi uZondi wayegxile kakhulu ekuqhakambiseni ubukhosi njengento engumgogodla wentuthuko yesizwe. Encwadini *Ukufa kukaShaka* ubuka uShaka njengenkosi eyayibumele ubukhosi futhi izinikele ekwakheni isizwe esinekusasa eliqhakazile nesinenhlonipho. Lokhu ukuveza lapho ethi:

“As in Ukufa kukaShaka (Death of Shaka) Zondi pays attention to the question of responsible leadership, about which Bambatha struggles like a mamba being whipped by the boys.” (Groenewald, 1988: 10)

Lapha u-Groenewald ubeka iphuzu elibalulekile lokuqhakanjiswa kobukhosi bukaZulu. Ukuqhakanjiswa kobukhosi kungenye yezingxenywe zosikompilo lukaZulu eziqhakanjisiwe kwi*Nsumansumane*. Yena ubheke nje kuphela ukubaluleka kokuhlonishwa kobukhosi nesithunzi okumele bunikwe sona. Lapha ubeka ukuthi *Insumansumane* izinikele ekukhulumeni ngokubaluleka kobukhosi bukaZulu. Zikhona ezinye izinxgenye zosikompilo lukaZulu uZondi aziqhakambisile kwi*Nsumansumane* ngaphandle kokubaluleka kobukhosi njengoba u-Groenewald ebeka.

UMbhele yena uhlaziya *Insumansumane* njengencwadi equkethe amaqiniso ngepolitiki yangesikhathi sobandlululo. Lokhu kucishe kufane nendlela u-Canonici abuka ngayo, ukuthi *Insumansumane* iyincwadi ekhuluma noma eveza amaqiniso ngezepolitiki eNingizimu Afrika ngesikhathi kusabusa amaNgisi. UMbhele ubeka kanje:

“...Zondi wishes to communicate to the readers certain political facts doled out by history, some of which are pertinent to the present socio-political situation in South Africa.” (1990:184)

OkaMphemba lapha ubuka *Insumansumane* njengencwadi equkethe umlando ngesimo esasingesihle abantu abamnyama ababephila ngaphansi kwaso ngesikhathi sobandlululo.

Indlela uZondi umlando awubeke ngayo uveza ngokusobala ukuthi inhloso yakhe akukhona ukusilandisa umlando, kepha kuwukubukeza kabusha okwabhalwa. UZondi ubeka ngokuthi:

“Isu elihle lokubukeza umlando ukuxoxa nabantu abadala kuthi okutholakala kubo kuqhathwe nokubhaliwe.” (1986: v)

Okugqama kakhulu lapha ukuthi noma uZondi esilandisa ngomlando kodwa okuyikhona kugqama kakhulu, ubukeka ezinikele kakhulu ekuqhakambiseni noma ekuvikeleni usikompilo lokuhlalisana lukaZulu. Kubukeka kuyinkolelo kaZondi ukuthi ingonyuluka yobunjalo besiko nomlando butholakala kulabo asebenkantsha ubomvu. Ukubuyela kuMbhele, akagcini nje ngokuthi abuke *Insumansumane* njengencwadi esilandisa ngesimo sezombangazwe phakathi kwamaNgisi namaZulu ngesikhathi sobandlululo, kodwa okaMphemba uyaqhubeka ajule abheke *Insumansumane* ngeso lokungqubuzana kosikompilo lokhu okwadala ukungabekezelelani nengxabano. Ukuzinikela kukaZondi kusikompilo lukaZulu yikona okudala lokhu kungqubuzana kwamasiko phakathi kwawamaNgisi nawamaZulu uMbhele akhuluma ngakho. Ukubeka kanje lokho:

“...the main theme can be phrased thus: Cultural differences between whites and blacks are the basic cause of social conflict between the two races.” (Mbhele, 1990:187)

Ukungqubuzana okushiwo okaMphemba kuvezwa yinkosi uBhambatha lapho isichaza khona ukuthi ngolwakwaZulu usikompilo zihanjiswa kanjani izinto, hhayi ngendlela amaNgisi aqhuba ngayo.

U-Canonici uphawula ngomunye futhi umdlalo owabhalwa ngu-Nimrod Ndebele osihloko sithi: *UGubudela namazimuzimu* (1941), lapho ethi lo mdlalo ukhononda ubhekise ikakhulukazi kumthetho wobandlululo owashaywa ngo 1936 (*1936 Land Act*), owawunika abantu abansundu isiqintshana somhlaba, kwathi abamhlophe bathola udedangendlale womhlaba. UNdebele kulo mdlalo uveza imizwa yakhe kanye neyesizwe sonke sikaZulu ngobuhlungu abuzwayo bokuqonelwa izwe labo ngamaNgisi. Lokhu okukhomba ukuzinikela kwakhe empilweni yomphakathi ayingxenywe yawo.

U-Canonici ubuye akhulume nangenkolo, lapho egcizelela ukuthi ngisho nangokwezenkolo abantu abamnyama babecindezelwe ngamaNgisi bengenalo ilungelo lokukhonza ngendlela yabo. Lokhu okwenza inkosi yaseKuphakameni, u-Isaiah Shembe, iveze ukuthi izimisele ukulwela ukuba abantu abansundu bakhonze ngendlela yabo ngaphandle kokudungwa imiqondo inkolo yaseNtshonalanga. Ngelokhu wayezinikele ekugcineni umuntu onsundu ezazi ukuthi ungubani futhi uvelaphi ngokuthi agcine okungamasiko akhe:

“Shembe claimed the right to interpret the Bible as he understood it within the peculiarities of his own cultural context...(He thus restored) the Zulu’s pride in their own cultural identity.” (Canonici, 1998: 58)

U-Canonici indlela abuka ngayo eminye imibhalo ekhononda ngesimo esasingesihle abantu abamnyama ababephila ngaphansi kwaso eNingizimu Afrika ihambisana nendlela uMsimang abona ngayo izinkondlo ezibhalwe ngezinye izimbongi zesiZulu ezikhuluma ngokungahlonizi ngezimo ezingezinhle isizwe samaZulu esasiphila ngaphansi kwazo. UMsimang (1988: 102) yena ubeka kanje:

“Uma umuntu ekhononda usuke ezwakalisa ukungeneliswa kwakhe yisimo esithile. Kungaba yinoma yisiphi isimo. Nokho makangagcini ngokubalisa nje, kepha ukukhononda kwakhe makuveze ukuthi ngokubona kwakhe lesi simo akumele sibekezelelwe kodwa empeleni kudingeka kube nenguquko eyenzekayo.”

Ubuye aqhubeke athi:

“...imbongi ekhonodayo isuke yethula-hhayi kuphela imibono yayo-kepha imibono yomphakathi othile, imbongi ezibandakanya nawo.” (Msimang, 1988:103)

UMsimang ubeka ukuthi kuyenzeka imbongi ikhononde ibhekise esizweni samaZulu ngesimo esibona singesihle ngenhloso yokuba sishintshwe, noma ukukhononda akubhekise kulabo abaphethe umbuso noma kolunye uhlanga. UMsimang (1988: 103) ukubeka kanje lokhu:

“Lokho kusho ukuthi imbongi yakwaZulu ingahle ikhononde ngokuziphatha okuthile kwamaZulu okungagculisi, kanti futhi ingahle ikhononde ngokucwaswa, nokubovulwa nokucindezelwa abezinye izinhlanga ikakhulukazi labo abaphethe umbuso.”

Lapha uMsimang ubuka ukukhononda kwembongi ikhonondela inhlalakahle yesizwe samaZulu, ikakhulukazi egxile ezinkodlweni. Izinkondlo ezikhonondayo ziveza izimbongi zizinikele ekukhulumeni ngokungahlonizi ngezinto ezithinta ngqo umphakathi kabuhlungu. Izinkondlo athi uMsimang zikhombisa ukuzinikela ezabhalwa ngo-M.T. Mazibuko enkondlweni yakhe ethi *Uyangigqilaza*. Ake simcaphune okaNzima lapho ethi:

“Kade ungigqilaza ngithule,
Ungigqilaza ngebala lami;
Ungibukela phansi ngithule
Ngifana naso isimungulu.”
(Msimang, 1988: 119)

Lapha imbongi iveza ubuhlungu ebuzwayo ngenxa yabamhlophe begqilaza abantu abansundu. Lokhu kukhomba ukuzinikela kwembongi ekuvezeni imizwa yobuhlungu yesizwe esinsundu.

UVilakazi ungomunye wezimbongi ezizinikele kakhulu ekukhulumeleni abantu abansundu esimeni esingagculisi ababephila kuso ngesikhathi sobandlululo. Enkondlweni yakhe ethi *Ngoba sewuthi*, isililo sakhe siyezwakala lapho ekhononda ngendlela abamhlophe ababaphethe ngayo isizwe esinsundu ezimayini. Simcaphuna lapho ethi:

“Noma ungifak’ emgodini
Ngaphansi kwezinganeko
Zamatsh’aluhlaz’omhlaba-
Sewuthi nginjengensika
Yon’engezwa nabuhlungu.”
(Vilakazi, 1945:13)

Akagcinanga uVilakazi ngokukhononda kule nkondlo yakhe, waphinda wabuzwakalisa ubuhlungu obabuzwiwa isizwe esinsundu, siqgilazwa abamhlophe khona belu ezimayini. Wabuye wakuveza lokhu futhi kwenye inkondlo yakhe esihloko sithi *Ezinkomponi*. Ukukhononda kwembongi kukhombisa ukuthi kwase kuzwela kakhulu, lapho ithi:

“Dumani mishini ningalaleli
Ukuquma kwezisebenz’ ezimnyama,
Ziqaqanjelwa ngamanxeb’ omzimba,
Nezithubula zomoya zifuthelele,
Insila yomjuluko inuk’ emzimbeni,”
(Vilakazi, 1945: 41)

Lokhu kwenza ngihambisane noMsimang noma yena ukuzibophezela ekubuka ezinkondlweni nje kuphela, kuyefana nalokhu engikubona kuvezwa uZondi kwi*Nsumansumane* yize ngigxile kakhulu ekuzibophezeleni kwe*Nsumansumane* kusikompilo lokuhlalisana kahle esizweni sikaZulu.

Nakumaphephandaba ababhali bayalizwakalisa ilaka labo ngentshisekelo abanayo ngokuthi abantu abansundu eNingizimu Afrika, ikakhulukazi amaZulu, mabaqhakambise ngokungahlonizi usikompilo lwawo. Lokhu kungadala ukubuya kosikompilo lobuntu kubantu abansundu olubukeka lulahleka kulezi zinsuku zanamuhla.

USithole S.N. ngaphansi kwesihlokwana esithi “Great Zulu Thinkers Helped to Shape our Modern SA Society” (City Press, February, 2000:18), uzwakalisa umuzwa wakhe ngesidingo sokuba kubekhona izinjulalwazi zesiZulu ezizoqhubela phambili umsebenzi wokubuyisa isithunzi samaZulu. Lapha okaJobe uphawula ngemisebenzi eyenziwa ngamaqhawe kaZulu asalala ekubuyiseni ukuzethemba nobuntu esizweni sikaZulu. Izinguquko zempucuko esiphila kuzo, zithanda ukushabalalisa ubuntu nokubekezelelana esizweni samaZulu. USithole ubalula into esemqoka kakhulu ukuthi uma isizwe samaZulu singazibophezela kusikompilo ngokuthi siqhakambise okulusikompilo lwaso, ikakhulukazi usikompilo lobuntu, lokhu kungadala ukubekezelelana kwezombangazwe, ukuphela kokubulalana, kanye nokuhlukunyezwa kwabesifazane nezingane okudlangile kulezi zinsuku.

“The Zulus, with their strong cultural identity, have not confined themselves to a mere practice of traditional or cultural beliefs, as could be the perception universally, but have been central to the shaping of modern day society and the development of social and political thoughts.”
(City Press, February, 2000:18)

La mazwi kaSithole abalulekile kulolu cwaningo ngesizathu sokuthi ngokuhlaziya ezinye izingxenye zosikompilo lukaZulu njengoba zibukeka zitholakala kwi*Nsumansumane*, kungenza ukuba isizwe sikaZulu kesibukeze kabusha ubusona kanye nokubaluleka kosikompilo lwaso, njengosikompilo lobuntu.

UMnguni esihlokwaneni esithi “Akwakhiwe inhlangano yababhali bolimi lwesiZulu” (Ilanga, March, 2000; 7-9), ubalula kakhulu ukubaluleka kwemibhalo ebhalwe ngolimi lwesiZulu. Lesi siphakamiso sibaluleke kakhulu ngoba ulimi lwesiZulu luyingxenye yosikompilo lukaZulu. Ulimi luqukethe usikompilo lwezizwe ngezizwe, lapho isizwe sikwazi ukuchaza khona usikompilo nemikhuba yaso. UMnguni ucishe ahambisane noNyembezi (1990) lapho uNyembezi ekhuluma khona ngokubaluleka kwezaga nomsebenzi wazo olimini lwesiZulu.

UNTuli esihlokweni esithi “U-Elliot Zondi liyancomeka igalelo lakhe lokuthaka i-drama nomlando” (Ilanga Newspaper, July, 2000) ukhuluma ngomlando kaZondi ewuhlanganisa nokuhlaziya *Insumansumane* nezincomo azibhekise kuZondi ngegalelo lakhe ekubhaleni imidlalo esamlando yesiZulu. UNTuli lapha yena ubuka *Insumansumane* ngeso lokungqubuzana phakathi kosikompilo lwamaZulu nolwamaNgisi okwadala impi ebizwa ngokuthi *Impi kaBhambatha*. UNTuli uthi:

Umbhali ukhombisa ukungqubuzana okudalwa nayikho nje ukwehlukana kwamasiko. (Ilanga, July, 2000: 5)

Njengoba uNTuli ehlaziya *Insumansumane* athole ukuthi imayelana nokungqubuzana kwamasiko, uveza umbono ofanayo nokaMbhele. Bobabili babuka *Insumansumane* ngeso lokungqubuzana kwamasiko okwaba yimbangela yokuqubuka kwempi phakathi kwamaNgisi namaZulu. Lokhu kusho ukuzibophezela kukaZondi kusikompilo lukaZulu ngokuthi akhulume ngokungahlonizi ngezinto ezithinta isizwe sikaZulu kabuhlungu, lokhu okwadala ukungqubuzana phakathi kwamaZulu namaNgisi, uNTuli noMbhele abakhuluma ngakho.

2.3 Imibhalo engashicilelwe

Ngaphansi kwalesi sihloko ngizokhuluma ngemibhalo yeziqo kanye namaphepha angashicilelwe. U-Pottow (1990) embhalweni weziqo ze-M.A. ngaphansi kwesihloko esithi *Special structures relating to the family in Zulu Folktales* ukhuluma ngezingxenye ezithile zosikompilo lwamaZulu, kodwa yena uzibheka aqondise ezinganekwaneni. Kulo mbhalo wakhe u-Pottow ubalula umsebenzi walezi zingxenye zosikompilo esizweni samaZulu: isithembu kanye nokwabiwa kwemisebenzi esizweni samaZulu (ukwahlukanisa eyabesilisa kweyabesifazane). Lokhu kwahlukanisa kokwabiwa kwemisebenzi kungenye yezingxenye zosikompilo eziqhakanjiswa nguZondi kwiNsumansumane esizokhuluma ngazo kulolu cwaningo.

“The custom of polygamous marriage is referred as one other customs associated with traditional marriage. This rich folktale stresses the socially acceptable roles of women in traditional Zulu society.” (Pottow, 1990:18)

UButhelezi (1991:6), embhalweni wakhe weziqo ze-M.A. ngaphansi kwesihloko esithi, *The binary opposition of right and left in Zulu society and culture*, ukhuluma ngokubaluleka kokwabiwa kwemisebenzi phakathi kwabesilisa nabesifazane. UButhelezi ukhuluma into efanayo no-Pottow lapho ekhuluma ngosikompilo lokwahlukanisa imisebenzi nemikhuba ethile esizweni samaZulu ngokobulili. Lokhu uButhelezi ukubeka ngokuthi ngokosikompilo lwamaZulu abesifazane benza imisebenzi elula kuthi abesilisa benze leyo misebenzi enzima. Uze akubalule lokhu ngokuchaza ukuthi ngokosiko lwesiZulu isandla sokudla singesamadoda ngoba sinamandla, kuthi esobunxele kube esabesifazane ngenxa yokungabi namandla kwaso.

“Some informants told me that right is for men and left is for women, because they believe that men are physically stronger than the women, just as the right arm is stronger than the left. Where strength is required, it is the work of the men, where tenderness is required; it is the work of women.” (Buthelezi, 1991: 6)

Lokhu kucishe kusinikeze isithombe esicacile sokuthi kungani ngokosikompilo lwesiZulu imisebenzi yahlukaniswe ngokobulili. Lo mbhalo ongenhla ubalulekile kakhulu ekunikezeni izincazelo zezinye izingxenye zosikompilo lukaZulu esizokhuluma ngazo uma siqhubeka nalolu cwaningo. Enye yalezo zingxenye ngukungalandelwa kwezindlela ezifanele zokuxhumana zosikompilo lukaZulu u-Canonici ayithe hloko kwiNsumansumane. Lokhu

kungalandelwa kwezindlela ezifanele zokuxhumana kubuye kuphawulwe nguSoni (1990) embhalweni weziqu ze-M.A., lapho ethi:

“...which the author sees as the result of lack of communication between the white government and the black political leaders.” (1990:109)

USoni no-Canonici bayavumelana ngokuthi uZondi uthi ngukungalandelwa kwezindlela zokuxhumana ezifanele zosikompilo lukaZulu okwaholela ekuqubukeni kokungezwani kwaze kwadala nempi. Lokhu kuvezwa kokubaluleka kwale ngxenye yokuxhumana ngokosikompilo lukaZulu, njengento eyadala ukungezwani phakathi kwamaNgisi namaZulu, kukhomba ukuzinikela kukaZondi ekulweleni ukugcinwa kosikompilo lukaZulu lwentando yeningi.

UMathonsi (2002) embhalweni weziqu zobudokotela othi, *Social commitment in some Zulu literary works published during the apartheid era*, yena ukhuluma ngemibhalo yesiZulu eyabhalwa ngesikhathi sobandlululo ezibophezele kusikompilo lomphakathi wamaZulu jikelele. Lo mbhalo kaMathonsi ubaluleke kakhulu ngoba ukhuluma ngokuzibophezela kwababhali kwinhlalakahle yesizwe samaZulu wonke jikelele emibhalweni eyabhalwa ngezikhathi zobandlululo. Lapha okaHlakaza usabalele kakhulu ngoba yena ubheka ukuzibophezela kwababhali besiZulu endleleni yokuphila kukaZulu, kubandakanya usikompilo lwezombangazwe, lwezenhlalakahle kanye nolwezomnotho. Lokhu kuzibophezela ukubheka kumanoveli nasemidlalweni yesiZulu.

Okuphawulekayo ukuthi uMathonsi njengoba ekhuluma ngokuzibophezela kwababhali besiZulu kwinhlalakahle, *Insumansumane* uyihlaziye njengeminye yemibhalo ezibophezele kwinhlalakahle yonke jikelele. Mina ngihluka kuMathonsi ngokuthi angibheki imibhalo yesiZulu eminingi futhi angikhulumi ngokuzibophezela *kweNsumansumane* kwinhlalakahle kaZulu, kepha ngikhuluma ngokuzibophezela *kweNsumansumane* kusikompilo lokuhlalisana lwamaZulu.

U-Canonici (1997) embhalweni oyiphepha elingashicilelwe othi *Elliot Zondi's Historical Drama* ukhuluma ngemidlalo emayelana nomlando eyabhalwa ngu-Zondi ebandakanya *Ukufa kuka-Shaka* kanye ne*Nsumansumane*. Lapha u-Canonici ukhuluma ngale midlalo eveza u-Zondi njengombhali okwazi ukubeka umlando emidlalweni. U-Canonici ubheka

ikhono likaZondi lokukwazi ukuhlela umdlalo nokuwunonga ngendlela esezingeni eliphezulu ukuze uhlwabuse. Lokhu uZondi ukufeza ngokuveza amakhosi akudala engezona iziduphunga, njengoba kubekwe emlandweni obhalwe ngabamhlophe, kepha enjengamaqhawe isizwe esingabonela kuwona ukuthi izinkinga esinazo zingaxazululeka kanjani. La makhosi uwaveza kube sengathi alwela amalungelo isizwe esiwelwelayo kule mihla. Kule mibhalo yilapho uZondi ezibophezele khona ukubuyisa isithunzi sikaZulu. Uthi isizwe sizalwa ngamaqhawe, hhayi ofofobala.

UZondi (1990:1) embhalweni oyiphepha elingashicilelwe esihlokweni esithi *Reflections on the Zulu Rebellion* ubukeza umlando ngempi kaBhambatha. Lolu cwaningo lukaZondi lusize kakhulu ekutheni ngithole kabusha umlando ngempi kaBhambatha ubhalwe ngumuntu oyilunga lozalo lwenkosi uBambatha Zondi. Okubaluleke kakhulu ngalolu cwaningo lukaZondi ukuthi wakwazi ukuthola nabantu ababeyibambile kule mpi kaBhambatha, lokhu okuzokwenza kucishe kutholakale amaqiniso enjengoba enjalo ngale mpi. Ngicaphuna lapho uZondi exoxa nabanye abantu ababeyibambile kule mpi, bethi: “Thina esajoyina eMtshezi...” ukucacisa ukuthi akubhalile kuyingxenye yocwaningo. Lokhu kubalulekile ukuba kubekhona abantu abazi kabanzi ngale mpi kaBhambatha ukuze sisishe sithole ulwazi olungasisondelanisa namaqiniso ngempi kaBhambatha.

2.4 Isiphetho esifushane

Lesi sahluko siveza ukuthi *Insumanumane* iyincwadi ekhononda kakhulu ngokucindezelwa kwesizwe sikaZulu ngamaNgisi njengoba abanye abahlaziyi bebefa. Ukuzibophezela kukaZondi ekukhulumeni ngempilo yesizwe sikaZulu njengoba uMathonsi ephawula, kungenye yezinto ezigqamile kwi*Nsumanumane*. Ngaphandle kwakho konke lokhu okuphawulwa ngabahlaziyi nge*Nsumanumane*, ukuzibophezela kusikompilo lwezenhlalakahle yikona mina engikubona kugqanyiswa kakhulu nguZondi kulo mbhalo wakhe. Lezi zingxenye zosikompilo uZondi aziveza njengezinto ezibalulekile kusikompilo lwesizwe sikaZulu, zikhomba ubunjalo bosikompilo lwezenhlalakahle yesizwe sikaZulu engakafiki amaNgisi eNingizimu Afrika. Yilokhu engibona sengathi uZondi uyakulwela ukuba usikompilo lwezenhlalakahle lukaZulu lugcinwe njengento ebalulekile ukuze kubuye ukuzethemba nobuntu esizweni sikaPhunga noMageba.

Ukubalula usikompilo lokuhlalisana komphakathi olubukeka luvela *kwiNsunsumane*, nokuyilona engibona luyingqikithi yomdlalo kaZondi, kuyigalelo elibalulekile ukuze isizwe sikaZulu sikwazi ukuqonda kahle ngezinye izingxenye zosikompilo ezingumgogodla wesizwe. Umphakathi wesizwe sakwaZulu kulesi sikhathi sezinguquko ubukeka ungazishayi mkhuba ezinye izimiso zosikompilo lwesizwe. Ukuqhakambisa izingxenye ezithile zosikompilo njengoba zivela *kwiNsumansumane*, mhlawumbe kungenza ukuba isizwe sikaZulu kesicabange kabusha ngobusona. Lokhu mhlawumbe kungenza isizwe sizethembe futhi siziqhayise ngokungamagugu aso endabuko. Yisahluko esilandelayo kodwa esizocacisa ngokwenzekayo sibeke nombiko wonkana ngemidlinzo yami ngokwenzekayo.

Isahluko 3

UKUZIBOPHEZELA KUSIKOMPILO

3.1 Isingeniso

Lesi sahluko yisona esiwumgogodla walolu cwaningo, lapho ngiveza khona izingxenye zosikompilo uZondi abukeka eziqhakambisa kwi*Nsumansumane*. Lezi zingxenye yizona ezikhomba ukuzibophezela kukaZondi kusikompilo lwesizwe sikaZulu. Kulesi sahluko ngizoqala ngokubheka kafushane impilo kanye nemisebenzi kaZondi aseyzenzile, bese ngibhala kafushane umlando nge*Nsumansumane*, engumgogodla walolu cwaningo.

3.2. Impilo kaZondi nemisebenzi yakhe

U-Elliot Zondi wazalwa zingu-9 ku-Aphreli ngo-1930 ezalelwa endaweni yaseMgungundlovana (Greytown) eduze kwaseMgungundlovu. UZondi ungowozalo lwasebukhosini bakwaZondi obangena emlandweni wakwaZulu ngesikhathi uBhambatha Zondi elwela intela yamakhanda ngawo-1906. OkaNondaba amabanga aphansi emfundo wawaphothula eMgungundlovana, lapho azalelwa khona, kanye naseMpolweni. Waqhubeka wafunda uMatikuleletsheni eNkamane, eFilidi. Ekuqedeni kwakhe uMatikuleletsheni eNkamane, waqhubekela ekolishi i-St Chad's eMnambithi lapho aqeqeshelwa khona ukuba uthisha. Wabe eseyofundisa eMlazi Secondary School iminyaka emihlanu. Njengendoda eyayiphokophelele phambili, uZondi waqhuba izifundo zakhe zika-B.A. eNyunivesithi yase-Fort Hare, lapho aphinde wahlabana khona ngeziqu zika-B.A. (Hons). Ngo-1961 wathuthela kwa-Unilever lapho asebenza khona iminyaka engama-20.

Kwathi ngonyaka ka-1989 wahlabana ngeziqu ze-MA eNyunivesithi yaseNatal, eThekwini, lapho ayecwaninga khona ngemidlalo yesiZulu ethathelwe emlandweni. Waqhubeka okaNondaba efundisa kuyo le Nyunivesithi yaseNatal eMnyangweni Wesizulu waze wathatha umhlalaphansi ngonyaka ka-1993. Kusukela ngonyaka athatha ngawo umhlalaphansi okaNondaba usabambe elikhulu iqhaza ekufundiseni ngezikhathi ezithile kuze kube manje ngo-2002. Umfo kaManciza kuyabonakala

ukuthi igalelo lakhe ikakhukazi ligxile ekubukezeni imilando yakwaZulu ukuze isizwe sonke sakwaZulu naso siwubukeze kabusha. Igalelo likaNondaba libuye libonakale lapho efundisa, eveza obala ukubaluleka kwemibhalo yesiZulu ekubuyiseni isithunzi nokuzethemba esizweni sikaZulu. Umdlandla awukhombisa ngesikhathi efundisa uveza ngokusobala ukuthi uNondaba yindoda engumakade ebona neyaziyo into ekhuluma ngayo. Unonga, alolonge umlando wakwaZulu awenze ubemnandi ngokuwenza ube samdlalo. Bangingi abantu abaqavile abaphekwa yile nsizwa kaMancinza esingabala phakathi kwabo uDokotela N.N. Mathonsi, Nkk T.C. Khuzwayo abafundisa eMnyangweni Wesizulu eNyuvesi yaseNatali eThekwini, kanye nabanye abaningi. Ezinye izingwazi eziqavile emibhalweni yesiZulu, kaziwuvali umlomo ngegalelo nangosizo okaMancinza analo ekuthuthukiseni isizwe sikaZulu. Lapha ngingabala izingwazi ezinjengo DBZ Ntuli, lapho okaMphemba aphumela khona obala ephephandabeni iLanga, (July, 20-22, 2000) ethi “U-Elliot Zondi liyancomeka igalelo lakhe lokuthaka i-drama nomlando”. Lapha ubonga enconcoza igalelo okaNondaba alikhombisa emibhalweni yesiZulu, okubukeka sengathi akamile usaphokophelele phambili ekukhipheni amanye amangwevu nemiphonso enzima. Kuwo wonke amangwevu kaNondaba esesiwalule ngenhla, umphonso wokuqala wawujikijela ngo-1960. Lo mphonso uwunqambothi lomdlalo othi *Ukufa kukaShaka*, wadonsa abantu abaningi abafunda imibhalo yesiZulu.

U-Elliot Zondi ungomunye wezingqalabutho zababhali besiZulu abahlabahlosile isizwe sonke sikaZulu esiziqhenyayo ngabo, engingangabazi ukuthi isizwe sikaZulu sihlomulile emsebenzini wakhe. Akagcinanga okaMancinza ngokubhala *Ukufa kukaShaka*, ngoba ngo-1986 waqhamuka neline igalelo ngomdlalo othi *Insumansumane*, nokuyiwona ongumgogodla walolu cwaningo. Lokhu kuhlenganisa nokunonga umlando emdlalweni okwenziwa okaMancinza, kuyikhono elingajwayelekile. Indoda ayidlelwa amandla maZulu.

3.2.1 Umlando nge*Nsumansumane*

Umdlalo othi *Insumansumane* wabhalwa nguZondi ngonyaka ka-1986. Ngenxa yokuthi uZondi ungowozalo lwasebukhosini besizwe sakwaZondi lapho kwazalwa khona uBhambatha, wakubona kufanele ukuba abukeze futhi athole kahle amaqiniso

ngomlando waleli qhawe lakwaZondi. Okunye futhi okwakuhlupha kakhulu uZondi ukuthi uBhambatha emlandweni uvela njengeqhawe elalwela nentela yamakhanda, kodwa akubhaliwe kakhulu ngalo leli qhawe. Esinye isizathu asibekayo sokubukeza kabusha umlando ngempi kaBhambatha ukuthi, ngenxa yezizathu zezepolitiki yaseNingizimu Afrika ngesikhathi sikaBhambatha, kungenzeka ukuba ababhala umlando abawubhalanga ngendlela eyiyo, ngalesi sizathu kubalulekile ukubukeza okungumlando wethu ukuze siqonde amaqiniso angaveziwe ngomlando. Okubalulekile ukuthi kufanele sizame ukuthola lokho okwasilela ngenkathi kuqoshwa ezincwadini ngomlando ngempi kaBhambatha, ukuze sikwazi ukuthasisela emlandweni (Ingxoxo noZondi, July 2002).

Ekuphumeni umkhankaso kukaZondi ecwaninga kabusha ngomlando ngempi kaBhambatha, wathola ukuthi kuningi okungabaluliwe emlandweni ngempi kaBhambatha, ikakhulukazi okuyizingxenye zesisusa sempi. Waluqhuba ucwaningo ngokukhuluma nabantu bakwaZondi endaweni yaseMgungundlovana lapho uBhambatha ayeyinkosi khona. Abanye abantu ayekhuluma nabo, ababeyibambile kule mpi kaBhambatha. Abantu bakwaZondi bamchaza uBhambatha njengomuntu owayengavumelani nento angayithandi. Wayengahlonizi ngezinto ezazibalulekile futhi zingamagugu esizwe. Abanye babemchaza njengomuntu owayesithanda kakhulu isizwe sakwaZulu, engafa nokufa uma kufanele, ikakhulukazi uma kunezinto ezithinta isizwe kabuhlungu. UBhambatha wayengayitholi impendulo ecacile kuHulumeni wamaNgisi uma embuza ukuthi uma isizwe simbuza yena njengeNkosi ngale ntela ukuthi uyophendula athini. Okunye uBhambatha ayekulwela ukunganikwa ithuba lokuveza imizwa yabo njengesizwe. Babetshelwa konke okwakumele bakwenze. Washaya phansi ngonyawo wathi: “Lo Hulumeni akazi ukuthi kuhlonishwana kabili, kuhle simfundise le nqubo enhle kangaka yethu thina maZulu” (Zondi, 1986: 35).

Insumanumane, ngaphandle nje kokuthi ingumdlalo osuselwe emlandweni, ikhuluma ngezinto ezazenzeka ngesikhathi sikaBhambatha, ivera ezinye izingxenye zosikompilo lukaZulu ezaba imbangela yempi ezingavezwanga emlandweni, njengokubukelwa phansi kosikompilo lwesizwe sakwaZulu. Ngakho-ke uZondi wakubona kufanele ukuba abukeze kabusha umlando ngempi kaBhambatha. Ekugcineni eselwenzile ucwaningo wanquma ukubhala *Insumanumane*, lapho

eseveza nalezo zingxenye zosikompilo lukaZulu ezazisilele ngenkathi kubhalwa umlando ngempi kaBhambatha. Akumangalisi ukuba uZondi abhale ngempi kaBhambatha kwi*Nsumansumane*, ngoba yena uqobo uyisizukulwane sikaBhambatha.

3.3 Ukufingqwa komsebenzi ozohlaziywa (*Insumansumane*)

Insumansumane ikhuluma ngombuso wenkosi yakwaZondi uBhambatha. UBhambatha uyinkosi nje kukhona abafowabo bakayise oMagwababa noNonswani. UBhambatha njengoba ebusa isizwe samaZondi nje, kukhona izinto ezingamphethe kahle ezenziwa ngabelungu esizweni sakhe ikakhulukazi kuye njengenkosi. UNdabazabantu uthumela njalo izigijimi ziye kuBhambatha ukuthi zimtshale ukuthi akatshale abantu benze lokhu nalokhuya, njengokuthelela izindlu namakhanda (bheka *Insumansumane*, 35-37). UMagwababa okungumfowabo kayise kaBhambatha wayemvuna uNdabazabantu, ethi yiyona nkosi ngakho uBhambatha akenze konke okushiwo uNdabazabantu.

Okukhalisa kakhulu uBhambatha isenzo sikaHulumeni wamaNgisi sokuba yena njengenkosi anganikezwa isithunzi esimfanele nenhlonipho. Ngelinye ilanga kwafika uNdabazabantu emzini wenkosi uBhambatha, ezothethisa inkosi uBhambatha ngokuthi nguyi yini lona othi abantu bakhe abashaye abelungu. Ukungena kukaNdabazabantu engakhuleki emzini wenkosi, kwamthukuthelisa kakhulu uBhambatha kangangoba wabiza uNdabazabantu namaphoyisa akhe ngokuthi “iminqolo etinyelwa ovokwe ababili nje bese ithi itinyelwe amabutho akhe” (Zondi, 1986: 05). UBhambatha wayechaza ukuthi bayatetema, bakhaliswa ukutitinywa ngabantu abambalwa nje bese bethi bashaywe abantu bakhe. UNdabazabantu kwamcasula kakhulu lokho, wabona ukuthi uBhambatha akamhloniphi njengamanye amakhosi ayengaphansi kwesandla samaNgisi. UBhambatha wayesekwa nguyise uNonswani ekulweleni ukuqedwa kwesithunzi sobukhosi bakwaZondi kanye nesithunzi samaZulu. Langelimbe kungazelele muntu, inkosi uBhambatha izihlalele elawini layo, kwangena okungumfana kubhembuluka ngejubane emzini wenkosi. Uma zibuza izinduna nenkosi ukuthi mfana kwenzenjani, umfana wakhomba abelungu abamjahayo kanye namaphoyisa. Wangena umlungu ephaphatheka emzini wenkosi engakhulekanga ngisho ukukhuleka. Wafike wabuza ukuthi uphi umfana

ongene lapha. Akaligwinyanga lelo, yadonsa invubu inkosi uBhambatha yayithela kumlungu, ithi asikho isidingo sokuba baqhubeke nokujaha umfana noma esengene emzini wenkosi. Waqhuba wathi kumele abelungu balihloniphe ilungelo labantu lokuzikhethelela ukusebenza emapulazini. Uma bengasathandi asikho isidingo sokubaphoqelela. Inkosi uBhambatha yakubeka kwacaca ukuthi ngokosiko lwesiZulu, uma ingane isize yangena ngaphansi kwesidwaba sikanina awube usayithinta (Zondi, 1986: 44). Okungukuthi uma ingane isicashile kunina, uyayiyeka ungabe usayishaya.

UHulumeni wamsola kakhulu uBhambatha ngesenzo sakhe wamsongela ngokuthi uzomehlisa esikhundleni sokuba yinkosi yakwaZondi. UBhambatha wabatshelela ukuthi ngokosikompilo lukaZulu inkosi ayimane isuswe esikhundleni kodwa kuba nezizathu ezichazelwa isizwe bese kuba isizwe esizibekela inkosi yaso. Ngokuhamba kwezinsuku, kwabuya abantu besizwe samaZondi ababesebenza ezimayini, bekhala ngempatho engeyinhle yabelungu nokuthi ezimayini lapha baphenduka abafazi, basinde phansi, bapheke nokupheka. UHulumeni wabuye wenza nesinye isiphakamiso sokuba wonke amadoda athelele amakhanda. UBhambatha wabuza ukuthi njengoba ethi uHulumeni akatshele isizwe ukuthi kufanele sithelwe amakhanda uma simbuza ukuthi amakhanda athelelwa nje awobani nokuthi athelelelwani, yena njengenkosi uyosinika yiphi impendulo na? UNdabazabantu waphendula ngelokuthi akobatshelela ukuthi abofika eMgungundlovu bayoyithola khona impendulo.

Ngelanga okwakunqunywe ngalo ukuba kuyiwe eMgungundlovu kuyothelwa, uBhambatha wathi akuqoqwe izinsizwa kuhanjwe hhayi ukuyothela kepha kuyofunwa incazelo egcwele yokuthi amakhanda athelelelwani na? Inkosi nezinsizwa kwavunyelwana ukuba kungahlonywa kodwa kuphathwe nje imishiza yokushaya izinyoka endleleni. Sebephumile kwankosi, bahlangana neviyo lezinsizwa elalihlome liphelele liholwa nguNhlonhlo, owayengenye yezinduna zenkosi uBhambatha, owakubeka ngokusobala ukuthi bona njengoba belapha nje bazimisele ukulwa belekelele inkosi yabo. Baphazamisa inkosi uBhambatha kanye nebutho eyayihamba nalo, bagcina bengasayanga eMgungundlovu, banquma ukuya ngakusasa bengasaligcinanga izwi likaHulumeni lokuthi kumele baphelele eMgungundlovu ngalelo langa. Ngakusasa baviruswa uNdabazabantu esezophuca uBhambatha

ubukhosi esebunika uMagwababa okwakungumfowabo kayise kaBhambatha. UBhambatha wathi uma kungelona ilanga lokuthi afe leli, alisophinde lifike elinye. Wajuba izinsizwa ukuba zithumbe uMagwababa, wabe esethi akuhlonywe, kulindelwe uHulumeni. Naye wahlala phezu kwesibhamu sakhe, wathi sekungamane kuchitheke gula linamasi, ukhathele ukudlala abelungu sengathi ulinina.

3.4 Usikompilo lokuzibophezela kwinhlalakahle encwadini *Insumanumane*

Ngizohlaziya izingxenye zosikompilo ezitholakala encwadini kaZondi ethi *Insumanumane* ukuze kuvele ngokusobala lo mbono, wokuthi uZondi kwi*Nsumanumane* uzibophezele ekuqhakambiseni usikompilo lukaZulu. Uma sengikuhlaziye akushoyo, ngizobe sengiveza umbono wami mayelana nokubaluleka kwakushoyo.

Lezi zingxenye zosiko okubukeka sengathi zitholakala kwi*Nsumanumane* zikhomba ngokusobala ukuthi lo mbhalo ubalulekile esizweni sikaZulu futhi ubukeka ubeka amaqiniso obala, ekukhuthazeni nasekubuyiseni isithunzi nosikompilo lukaZulu.

U-Eagleton uyawufakazela lo mbono ngokuthi athi:

“To write well is more than a matter of style, it also means having at ones disposal an ideological perspective which can penetrate to realities of men’s experience in a certain situation.” (1976: 8)

Ukuveza ukuzinikela okubukeka sengathi uZondi uyakukhombisa kwi*Nsumanumane*, ekuqhakambiseni usikompilo lukaZulu kungaba nomthelela kwikhwela elahlatshwa nguMongameli wezwe laseNingizimu Afrika ngonyaka ka-1999 umnumzane Thabo Mbeki, ngokuzalwa kabusha kwe-Afrika. Lesi siphakamiso sikaMongameli sikhomba isidingo sokubuyisa nokuvuselela usikompilo nobuntu, okubonakala kushabalala ezimpilweni zabantu base-Afrika. Ubuntu bokwazisana nokuphilisana nezinye izizwe eziningi ikakhulukazi kule minyaka yezinguquko esiphila kuyo kubukeka kushabalala. Yilezi zingxenye ezilandelayo engizozihlaziya:

3.4.1 Umsebenzi wenkosi nokubaluleka kwayo esizweni sakwaZulu

Ngenxa yokuthi uBhambatha uvezwa ekuqhakambise kakhulu ukuthi inkosi yakhe nguDinuzulu, uphathele yena (Zondi, 1986: 33), akwenzayo akakwenzeli amaZondi kuphela, kepha ukwenzela isizwe sonkana sawoPhunga noMageba. Kungaleso sizathu isihlokwana sethu sibhekise kuZulu wonkana, amaZondi ayingxenywe yakhe.

Inkosi ibaluleke kakhulu esizweni sakwaZulu. Yiyona engumbheki wesizwe nomqondisi waso. Eminye imisebenzi yenkosi ebalulekile, ukuba ibuthe amabutho, inikeze abantu izindawo zokwakha, ukuze bahlale ngokunethezeka nemindeni yabo. Inkosi ingumvikeli wesizwe obekwa ngamathonga ukuba abheke isizwe sikaZulu futhi aseluse njalo. Ngaphandle kokunikeza isizwe izindawo zokwakha imizi, inkosi iyaye inike isizwe nendawo yokulima nokufuya ukuze isizwe sikwazi ukondla imindeni yaso. U-Shula Marks uthi:

“The chief held supreme judicial, administrative, and legislative authority over his people. He controlled both internal and external relations. He was responsible for the fertility of the soil and the success of his people’s crops.” (1970: 97)

Ukondleka komndeni kusho ukondleka kwesizwe, isizwe esondlekile sikhomba ukwanda nokukhula kwesizwe. Inkosi iyaye ibe nezinduna zayo ezingabeluleki namehlo ayo okubona lapho ingakwazi ukubona khona. Amabutho yiwona angabavikeli besizwe, isizwe esingenamabutho siyisizwe esingavikelekile. Ngaphandle nje kokuthi inkosi ibutha amabutho ngenhloso yokuvikela isizwe, amabutho yiwona enza imisebenzi ethile yasebukhosini, njengokulima nokwakha isigodlo senkosi.

Insumansumane iyincwadi ezibophezele kakhulu ekubuyiseni isithunzi somuntu ongumZulu. Indlela uZondi aveza ngayo umlingiswa uBhambatha njengenkosi engavumi ukuba usikompilo lwamaZulu lushabalaliswe ngamaNgisi, kuyakuveza lokhu kubaluleka kwenkosi esizweni sikaZulu. UBhambatha uze aqome ukuthi kungamane kuchitheke gula linamasi kunokuba asonge izandla abuke usikompilo lwamaZulu lufenyiswa ngamaNgisi. UZondi ngokuveza uBhambatha elwa nalesi simo sokubukelwa phansi kosikompilo lukaZulu, ubonisa ukuthi amaNgisi kumele

aluhloniphe usikompilo lwamaZulu ngoba lungumgogodla wempilo yesizwe nokuhlonipheka kwaso. UZondi uveza uBhambatha elwela ilungelo lokuzikhethela, ukubaluleka kokuhlonishwa kobukhosi bakwaZulu, kanye nokubaluleka kokuthi amaZulu aveze imibono nemizwa yawo nosikompilo lwawo ngokukhululeka. Lokhu kukhomba indlela uZondi ahlaziya ngayo isimo sengcindezelo amaNgisi ayesiqhuba ngesikhathi sobandlululo. Isithunzi senkosi yakwaZulu uZondi usiveze saba yinto okumele amaNgisi ayiqonde kahle ukuthi yinto ebalulekile hhayi nje enkosini kuphela kodwa nasesizweni sonke. UBhambatha uthi:

“---uma ngiyinkosi yamaZondi angigane muntu ngakho-ke angizukotizela muntu.” (Zondi, 1986: 36)

Isimo sezombusazwe uZondi asivezayo, siveza umbuso wamaNgisi ubukela phansi ubukhosi bakwaZondi nobakwaZulu. AmaNgisi abona umbuso wawo kuyiwona mbuso okumele uhlonishwe futhi kulandelwe zonke izimiso zikaHulumeni wawo. UNdabazabantu uze alibeke ngembaba elokuthi:

“Akuwena ozotshela uHulumeni ukuthi makalibuse kanjani izwe.” (Zondi, 1986: 34)

UNdabazabantu ucacisa ukuthi inkosi uBhambatha ayinalo izwi ekuphathweni kwesizwe sakwaZondi, kodwa nguHulumeni ozomtshela ukuthi makasiphathe kanjani isizwe. UBhambatha yilesi simo esasimgulisa kakhulu, sokuthi yena njengenkosi yakwaZondi akasakwazi ukubusa isizwe ngenqubo yobukhosi bakwaZulu. Akasakwazi nokuveza imizwa yakhe neyesizwe sakhe ngesimo esibuhlungu isizwe esiphila ngaphansi kwaso. UBhambatha wayengazimisele ukubuka isizwe sakhe siphathiswa okwezilwane ekhona yena mkhulumeli nombheki waso. UMathonsi uthi:

“Bhambatha insists that his people need to be treated like human beings, shown respect as intelligent people capable of understanding.” (2002: 147)

UBhambatha ulwela ilungelo lesizwe lokuzikhethela nokuthi liphathiswe okwabantu abakwaziyo ukuzicabangela. Lo mbono kaMathonsi ubeka ngokusobala ukuthi uBhambatha wayezibophezele ekumeleni ubukhosi bukaZulu, ngokulwela inhlalakahle yabantu njengesimiso sobukhosi bukaZulu. Njengeso lesizwe

uyakubona uBhambatha ukuphathwa kabuhlungu kwabantu bakhe, ngakho ufuna ukuba uHulumeni acacelwe yimizwa yakhe kanye neyesizwe ngesimo esingasihle isizwe sikaZulu esiphethwe ngaso.

Isizwe sakwaZulu siyisizwe esinosikompilo lwaso esiluhloniphayo futhi olubalulekile kuso, ukuze imigomo nezimiso zombuso waso uhlale umi njalo. UZondi uyakuveza ukubaluleka kobukhosi bukaZulu ngomlomo kaBhambatha, lapho uBhambatha ephumela khona obala ngokungesabi muntu evikela isithunzi sobukhosi bukaZulu. UZondi uveza uBhambatha njengenkosi emele ubuzwe bukaZulu nezibophezele kwimigomo yobukhosi bukaZulu, njengokuba iso, nomaluleki kanye nombheki wesizwe. UBhambatha wayebona ukuthi uMagwababa noHulumeni sengathi bayadideka ukuthi yena esizweni sakwaZondi uyini, ngakube uyinkosi noma induna? UBhambatha uze abuze kuyise uMagwababa ukuthi:

“Baba uyini umehluko phakathi kwenkosi nenduna nesikhonzi?”
(Zondi, 1986: 7)

UBhambatha ubuza lo mbuzo nje kuyise uMagwababa, ngoba efuna ukuthola kahle ukuthi uyawazi yini umehluko phakathi kwenkosi, izinduna nezikhonzi. UBhambatha wayazi ukuthi uMagwababa uyakhothana noHulumeni, mhlawumbe nguye ongakwazi ukuchazela kahle uHulumeni ukuthi yena Bhambatha uyinkosi hhayi isikhonzi noma induna, futhi njengoba ethule nje hhayi ngoba ebesaba abelungu kodwa yingoba ebahlonipha okulusiko lwamaZulu.

“...ukhona owatshela abelungu ukuthi siyabesaba, kanti akunjalo sibahlonipha ngoba sithanda.” (Zondi, 1986: 10)

Incazelo efanele mhlawumbe yayingenza uHulumeni abone ukuthi umbuso wakwaZulu kufanele awuhloniphe ngokuthi ahloniphe labo abasezikhundleni. UBhambatha ukhathazwa ukubukeleka phansi kwesithunzi sakhe njengenkosi yamaZulu, ngoba kukhona izinto eziyizimiso nesisekelo sosikompilo lukaZulu okumele ngabe uyazenza yena njengenkosi, kodwa ngenxa yokucindezelwa kosikompilo lwamaZulu ngamaNgisi, yena usefana nenkunzi emanqindi.

“Ngizibuza nsuku zonke ukuthi ngabe singamakhosi eqiniso noma qha: Asikwazi kubutha, sesithetha amacatlana angasho lutho

sesithobele oNdabazenu okufanele sibe yimisheshelengwana yabo-siyizinto zokuphimisela nokusulela uHulumeni.”
(Zondi, 1986: 7-8)

Inkosi kwaZulu eminye yemisebenzi yayo ukubutha amabutho. Isizwe ngokosikompilo lwamaZulu siyisizwe ngamabutho, okuyiwona avikela umbuso abuye abe yizingalo zenkosi okuthi lapho ingakwazi ukufinyelela khona ithumele wona. UBhambatha ulwela lona lolu sikompilo lukaZulu ukuthi amaNgisi kufanele alwazi futhi aluhloniphe. Inkosi ngaphandle kwamabutho iyinkosi yokwenzani, ngoba ayinamandla. AmaNgisi acindezela ubukhosi bukaZulu nje enganiki uBhambatha ithuba lokubutha ngoba efuna ukumnqinda amandla, ubukhosi bukaZulu buphenduke imfeketho nehlaya kwezinye izizwe, ukuze kube ngobawo ubukhosi obukhonyayo.

UBhambatha eveza lokhu kunganeliseki nokukhononda ngombuso wamaNgisi obukela phansi ubukhosi bukaZulu, ngoba efuna ukuba lesi simo esingasihle siguquke, lapho ethi:

“Konke lokhu osukubalile imifece okuthiwa asiyikhehleze ukuze ngomsindo wayo sikhohlwe njengezangoma zikhohlwa ubulima bazo. Lobu bukhosi obushoyo yihawu lamavaka, thina ngempela sizinsila zalo Hulumeni, kwafa oJeqe kwavuka thina, akukho emlandweni, la kuthi umuntu wakwaZondi wake wayinsila yenkosi. Ufuna kuqale ngami?” (Zondi, 1986: 7)

Ngenxa yokuzimisela kukaBhambatha ukuba alwe nokubukelwa phansi kobukhosi bakwaZondi nobakwaZulu ngamaNgisi, nokuthi akhombise ngokungahlonizi ukubaluleka kwabo esizweni sikaZulu, ukubeka kube sobala ukuthi yena uyinkosi ngakho ngeke aphenduke abe yisichuse samaNgisi. Uze achaze ukuthi yena akayona insila njengoJeqe. Insila phela umuntu oba seduze kakhulu nenkosi lapho iya khona naye abekhona. Insila yiyona eyendlalela inkosi lapho seyikhothome, ngakho-ke uBhambatha akasiyona. UBhambatha njengoba ebeka iphuzu lokuthi akayona insila kaHulumeni, usho ukuthi uHulumeni akayona inkosi kuye ngakho-ke ngeke alwe aze anqamuke intamo, elwela ukuvikela uHulumeni.

UBhambatha ukubaluleka nokuqhakambisa ubukhosi bukaZulu ukuveza lapho uNdabazabantu efika esigodlweni sakhe, embuza ukuthi akasheshi ngani ukuphuma endlini uma sekufike yena (uNdabazabantu). UBhambatha umtshela emehlweni athi:

“Inkosi yakwaZondi ayikhekhezeli uma ibona umlungu.”
(Zondi, 1986: 27)

UBhambatha ucacisela uHulumeni ukuthi ubukhosi bamaNgisi abungaphezulu kobukaZulu. UHulumeni uyinkosi esizweni sakhe, hhayi esizweni sakwaZulu. UBhambatha nguyena nkosi yesizwe sakwaZondi. UZondi uvikela isithunzi sobukhosi bukaZulu ngokubalula ukubaluleka kwabo nokuthi alwele ukuba buhlale buzimele ngaphandle kokuphazamiseka.

Ubukhosi bakwaZulu kwi*Nsumansumane* bunikwa isithunzi esibufanele ngokuthi uBhambatha abuchaze ukuthi busho ukuthini esizweni samaZulu. UZondi umveza uBhambatha echaza ubunjalo bobukhosi ukuthi buyini futhi ziyini izimiso zobukhosi bakwaZulu okumele uHulumeni azazi futhi aziqondisise. UBhambatha uthi:

“Ubaba lona uthanda ukuzenza muhle kuNdabazabo lona, mina anginjalo, umuntu onjalo akafanele ukuba yinkosi, ubukhosi akukona ukukhosiza nokukhosoza, akukona ukukhwintsha umsila phambi kwenye indoda.” (Zondi, 1986: 35)

UBhambatha uphinda uyakuchaza ukuthi ukuba yinkosi kusho ukuzimela, ukungabi isinqibi samanye amakhosi. Ubukhosi busho ukumela iqiniso njengoba linjalo, ukungavumi ukululuthekiswa abantu abafuna ukufeza izinhloso zabo, hhayi ezesizwe. UBhambatha uthi uNdabazabantu, “*uNdabazabo*” lokhu okubeka ngokusobala ukuthi uNdabazabantu akayona inkosi kuye, ngakho-ke akazukumkhosizela yena. Lapha uZondi usibonisa ukuthi uBhambatha uyinkosi emele ubukhosi bakwaZulu obuzimele, obungancikile ebukhosini bamaNgisi. Lokhu okukhomba ukuzimela gelekeqe kobukhosi besizwe sakwaZulu namasiko aso.

Azikho izinqumo ezithathwa ezweni lenkosi ngaphambi kokuba yaziswe, futhi inkosi ayizithathi izinqumo ngaphambi kokuba yazise isizwe kuvunyelwane ngalokho uma kufanele. UZondi uyakuqhakambisa ukubaluleka kwenkosi njengomvikeli wesizwe nomkhulumeli waso, ngoba ukuba uBhambatha akazibophezelanga ekulweleni

ubukhosi bukaZulu aveze nokubaluleka kwabo, ngabe amaNgisi asigqilaza kwaze kwaba sekugcineni isizwe samaZulu.

Isizwe asibulawa yinkosi kepha iyasivikela. Emdlalweni *Insumansumane* sithola inkosi uBhambatha ishaya phansi ngonyawo ingavumi ukufunzwa nguHulumeni izinto ezizobulala isizwe. UZondi ngenxa yokuqhakambisa isithunzi nezimiso zobukhosi bukaZulu uveza uBhambatha ethi:

“---uma uthi ngiyinkosi yakwaZondi, akuwona umsebenzi wami ukuyisa amaZondi ekuhluphekeni.” (Zondi, 1986: 32)

UZondi lapha uveza ngokusobala ukubaluleka kwenkosi nomsebenzi wayo esizweni sakwaZulu. Uveza ukuthi inkosi ingumvikeli wesizwe nomuntu ofuna inqubekela phambili yesizwe. Ubukhosi bukaZulu abumele ukubulala isizwe, kepha bumele impilo enobunye, ukuphepha kwesizwe, ubuntu, ubumbano nenqubekela phambili.

UZondi uveza ukubaluleka kwezimiso zobukhosi lapho uBhambatha elwa khona nomthetho wamaNgisi wokuthi abeke noma asuse lowo osesikhundleni ngokuthanda kwawo. Ngokosikompilo lwamaZulu uBhambatha uyayichaza imigomo okumele ilandelwe uma kubekwa noma kususwa inkosi esikhundleni. UBhambatha uthi:

“Mina ukususa inkosi esihlalweni bazibekela ethandwa yibo abelungu akuwona umthetho.” (Zondi, 1986: 12)

Lokhu kubeka ngokusobala ukuthi uBhambatha umele umthetho nesimiso sobukhosi bukaZulu. NgokwamaNgisi kungumthetho ukuba kubekwe esikhundleni lowo izikhulu zombuso ezibona efanele ukuthatha leso sikhundla. Nanko phela amaNgisi esezibekela uMagwababa ebukhosini bakwaZondi (Zondi 1986: 94). UBhambatha uveza ukuthi ngokosikompilo lamaZulu inkosi iyazalwa ayikhonjwa, bese isizwe sinikezwa ithuba lokuba sibe nezwi ekubekweni nasekususweni kwenkosi. UBhambatha uqhuba uthi:

“Ngamakhosi lawo awabeka noma yizikhonzi?” (Zondi, 1986: 28)

UBhambatha lapha ugcizelela ukuthi inkosi kwaZulu iyazalwa ayikhonjwa, ngoba lowo okhonjelwa ubukhosi usuke ethandwa ngabathile. Yizikhonzi nezinduna ezikhonjwayo ngokuthandwa yinkosi nabantu abathile.

“Isizwe asinikwa sizathu sokususwa kwenkosi yaso, asibuzwa ukuthi ngubani ofanele ukubusa, bavele bazithathele incelebana yabo.” (Zondi, 1986: 12)

UBhambatha uzimisele ukulwa naleli siko lamaNgisi elingahambisani nezimiso nemigomo yosikompilo lwakwaZulu. Ubukhosi bakwaZulu bungumgogodla wombuso, ngakho-ke uZondi uyabuvikela ngomlingiswa uBhambatha. Uveza ukuthi ngokosikompilo lwakwaZulu kubalulekile ukuba isizwe sinikezwe ithuba lokubeka imibono ngenkosi yaso. Lokhu kucacisa ukuthi umbuso kaZulu usebenzisa intando yeningi, lapho wonke umuntu enelungelo lokuveza ilaka lakhe ngokukhululeka.

UZondi kwi*Nsumansumane* uvikela ubukhosi bukaZulu ngokuqhakambisa inhlonipho, ukubekezelelana nokwazana, okungubuntu okufanele buhlale bumi njalo. UBhambatha ubunika isithunzi esibufanele ubukhosi bakwaZulu lapho amaNgisi efuna ukubucekela phansi kubuse owawo uHulumeni. Ubukhosi bukaZulu bungumhlahlandlela ekuholeni isizwe kwezentuthuko nokuma kombuso onokubambisana nokusizana okungenamkhawulo.

3.4.2 Ukuqhakanjiswa kwesiko lenhlonipho kwi*Nsumansumane*

Inhlonipho ingenye yezinto ezibonakala uZondi egxile kakhulu kuzo kwi*Nsumansumane*. Ukubambisana, ukwazana nokwazisana kuvezwa njengento ebalulekile esizweni samaZulu. Lokhu kungenye yezindlela zokuveza inhlonipho. Inkosi uBhambatha njengeso nomkhulumeli wesizwe, ugcizelela kakhulu izimiso zenhlonipho zosikompilo lukaZulu. Ezintweni ezibalulekile uZondi azivezayo kwi*Nsumansumane*, ukubaluleka kwenhlonipho esizweni sakwaZulu, ukuqhakambise kakhulu ukuveza ukuzibophezela kwakhe ekuyivikeleni ukuthi ingadungwa ukufika kwamaNgisi. Inhlonipho esizweni sakwaZulu yinto ebaluleke kakhulu ngoba iqukethe ukubekezelelana, ukubonisana, ukuzwelana, ukusizana nokwazisana. Lokhu kungubuntu nomgogodla wempilo nenqubekela phambili yesizwe sakwaZulu.

UZondi kwi*Nsumansumane* uveza uBhambatha elwa nokuba usiko lwenhlonipho nokuhlonipheka kwezimiso zosikompilo lukaZulu zihlale zimi njalo.

Esigcawini sokuqala kwi*Nsumansumane* sithola uNdabazabantu engena ephaphatheka emzini wenkosi engakhuleki ngisho ukukhuleka. UNdabazabantu akagcinanga nje ngokungahloniphi isigodlo senkosi, kodwa waze wangahlonipha nayo inkosi uqobo lwayo.

“Beze baqonde kuyena, angakhuleki, bese ekhuluma uNdabazabantu.”

Undabazabantu: (ngolaka) “Bhambatha uthi uyinkosi wena?”
(Zondi, 1986: 1)

Lesi senzo sikaNdabazabantu sikhombisa okukhulu ukungasihloniphi isigodlo senkosi, lokhu okuphambene nosikompilo lakwaZulu. Ngokosikompilo lukaZulu uma ungena emzini wendoda uyakhuleka ukuze ubone ukuthi uyamukeleka yini, ngokuthi kuphume umnikazi womuzi athi sondela sizwe ukuthi singakusiza ngani. Lapha ngikhuluma ngomuzi nje wabafokazana, okuthi noma umdala kunaye noma umkhulu ngesikhundla, kodwa uma esemzini wakhe uyamnika isithunzi sokuba ngumnumzane. UBhambatha uthi:

“...uma umfana wawumehlula ekwaluseni akathi uma esenomuzi ungene nje uchachaze, umnika isikhundla sakhe sobunumzane.”
(Zondi, 1986: 13)

Umuzi wenkosi uhlonishwa ngaphezu kwayo yonke imizi ekhona esizweni, ngoba ungumuzi ophethe ubuzwe besizwe. Isenzo sikaNdabazabantu sokungena emzini wenkosi ngolaka, angakhuleki, akhulume emi ngezinyawo nenkosi kanye nokuyibiza ngegama, sikhombisa ukungahloniphi umuzi wenkosi kanye nayo inkosi uqobo. UZondi uveza ukuthi usikompilo lwamaZulu alufani nolwamaNgisi, ngakho uBhambatha uyaluvikela olwamaZulu ngokukhombisa ukuthi amaNgisi kumele aluhloniphe, ngoba luyinsika eyisisekelo sobuzwe bukaZulu.

U-Canonici uthi:

“He does not greet the chief, nor does he show any respect for his position by following the African etiquette that a person must sit down when speaking to an important person. Ndabazabantu also offends the chief by calling him mfana (boy)...” (Canocici, 1998:62)

UBhambatha uthi:

“Laba belungu kufanele basihloniphe, kakhulu thina esimele isizwe. Lomlungwana ufike khona manje lapha wakhuluma nani emi ngezinyawo wakhombisa okukhulu ukwedelela lokhu phambi kwephoyisa elimnyama. Ulikhombise ukuthi mina ngingumfanyana wakhe---Buphi-ke ubukhosi bakithi?” (Zondi, 1986: 6)

UBhambatha ulwa nokuba abelungu bamhloniphe yena njengenkosi yesizwe. Ukuhlonipheka kwesithunzi sobukhosi bakwaZulu, uZondi uyakuqhakambisa ngokuveza uBhambatha ebuvikela efuna ukuba buhlonishwe. UBhambatha uze akhulume ngokuthi abelungu bakhombisa ukungamhloniphi phambi kwesizwe, lokhu okungehlisa isithunzi sakhe esizweni njengenkosi. UBhambatha ufuna ukugcina usiko lwenhlonipho esizweni sakwaZulu nokuthi abelungu kufanele baqonde ukuthi ukuhloniphana kubalulekile ekuthuthukiseni isizwe kwezenhlalakahle nenqubekela phambili yesizwe sakwaZulu. U-Mathonsi uthi:

“Bhambatha does not want to identify with Ndabazabantu, because he is a nobody, uneducated, incapable of showing respect for black adults.” (2002: 148)

Ukungahloniphi usikompilo lwamaZulu kukaNdabazabantu kwenziwa ukungathandi ukuqonda kahle izimiso zosikompilo lwamaZulu. Lokhu kudala ukuba angazazi izimiso ezibalulekile ngabantu abamnyama okumele azihloniphe. Ukwehlukana kosikompilo lwabamhlophe nolwabamnyama, kwenza ukuba kube khona ukungqubuzana okuholela ekusukeni kwempi. UBhambatha uzimisele ukuba angagudluki ezimisweni zosikompilo lwamaZulu ngenxa yokuthi ufuna ukuba luhlale lwazeka ezizweni futhi luhlonishwe ukuze abantu abamnyama bazazi ububona futhi baziqhenye ngabo.

UMathonsi uqhuba uthi:

“Bhambatha’s aspiration is to stick to his roots and traditions, his culture which is bound up with common identity.” (Mathonsi, 2002: 148)

UNdabazabantu ukhombisa ukungahloniphi umuzi wenkosi. Ungena egijima ejaha umfana, uthethisa inkosi ugcina eseyibize ngegama nangomfana ngenxa yokungaqondi usikompilo lukaZulu lwenhlonipho. UZondi uveza lesi sehlakalo ukukhombisa ukuthi amaNgisi ayengakhathalele kangakanani ukwazi izinto ezibalulekile eziwusikompilo lwesizwe samaZulu. UNhlonhlo obukeka emele imizwa yesizwe kwi*Nsumansumane* uyaligcizelela elokuthi umuzi wenkosi uyahlonishwa ngokosikompilo lakwaZulu. Utshela uNdabazabantu ukuthi:

Nhlonhlo : “Umuzi wenkosi lona, akungenwa kuwo ngale ndlela ofuna ukungena ngayo.” (Zondi, 1986: 39)

UZondi akabuki nje isenzo sikaNdabazabantu sokungena emzini wenkosi engakhuleki futhi efuhleleka njengesenzo esikhombisa ukungahloniphi kuphela, kodwa usibuka njengesenzo esikhombisa ukwedelela hhayi nje inkosi kodwa isizwe sikaZulu sonke.

Nhlonhlo: “Yilo mlungu nje odelelayo, ungena emzini wenkosi eqhayisa ukuthi yindawo yabo lena.” (Zondi, 1986: 39)

Ukwehlukana kosikompilo phakathi kwezizwe uZondi ukubuka njengento edala ukubukelana phansi nokungahloniphi usikompilo lwesinye isizwe. Isenzo sikaNdabazabantu sokubiza inkosikazi yasebukhosini “*ngomfazi*”, kwenza ukuba uBhambatha athukuthele kakhulu ngaphezu kwakuqala. Ngokosikompilo lwamaZulu kuyinhlamba ukubiza inkosikazi yasebukhosini ngomfazi kangangoba uBhambatha lokhu waze wakukhombisa ngokuthi amgaxe imvubu umlungu.

Umlungu: “Bayeke mfazi, ngizobabopha ngibaxoshe kulendawo.”

UBhambatha: “Usabiza umama ngomfazi!” (Zondi, 1986: 39)

Okuqhakanjiswa kakhulu uZondi lapha uveza ukungazi amasiko omunye phakathi kwabansundu nabamhlophe. AmaNgisi awafuni ukwazi usikompilo lwabantu abafice

endaweni behleli, wona afika nolwawo usikompilo abona kufanele aphoqe isizwe samaZulu ukuba silulandele. Lokhu kungazani uZondi akuvezayo kugqama lapho uBhambatha ethi:

“...azazi lutho ngathi: amasiko ethu, nemicabango yethu, angisho futhi ukuthi kuyazikhathaza loku ngazi...” (Zondi, 1986: 11)

UBhambatha uyazichaza izimiso zosikompilo lukaZulu okumele abelungu bazilandele. Inkinga evezwa uZondi ukuthi amaNgisi awazimisele ukwazi izimiso afunde nenqubo kaZulu. UBhambatha uzimisele ukubafundisa isiko lamaZulu noma ngabe lokho kusho ukulahlekelwa yimpilo yakhe. Inkosi uBhambatha iqhubeka ithi:

“Ufike lapha lo mlungwana ehubha umfana obaleke epulazini, ubesefanele amyeke uma engena lapha, elakithi isiko lithi uma ingane isithele ngesidwaba sikanina noma sikaninakhulu ingabe isathintwa isuke isibalekele emathongweni. Uma-ke ingane isibalekele ethongweni lamaZondi ingathintwa kanjani?” (Zondi, 1986: 44)

UBhambatha lesi simo asibona senzeka phakathi kwesizwe senziwa nguHulumeni wamaNgisi simenza angakutholi ukuphumula emphefumulweni. Sithola inkosi uBhambatha isho ngqo ukunganeliseki kwayo ngokuthi uNdabazabantu athi yena Bhambatha uyedelela, lokhu akubona njengokungamhloniphi njengenkosi yesizwe samaZulu.

“Kona lokho ukuthi ngiyedelela, ngiyindoda ngingaka, ngiphethe isizwe samaZondi, akukhombisi inhlonipho, ngokwethu kuhlonishwana kabili, ngokwakubo uyaqonelwa umuntu ukuze akuhloniphe.” (Zondi, 1986: 10)

UZondi uveza ukukhathazeka kwabantu abamnyama ngokufika kosikompilo abangalwazi futhi abanganikwanga nethuba lokuba balwazi. Ukufika kwabamhlophe bafune ukuba abantu abamnyama balandele izimiso zabo bakhohlwe okwabo, kwenza ukuba uZondi aveze imizwa yesizwe ngokuba aveze uBhambatha elwela isithunzi nobunye besizwe kusikompilo lwaso.

U-Canonici ubeka kanje:

“But when it is a question of white official, who has accepted a post dealing with Africans and does not understand the language, or of policeman who does not know, and is not interested to know language and customs, then authors become very critical and express the anger of their people.” (Canonici, 1998: 63).

Ukuhlonipha usikompilo lwesinye isizwe nokwazi ulimi lwaso kungadala ukuhlalisana kahle phakathi kwezizwe ezahlukenene. Ukungahloniphi nokungaqondi usikompilo lwezizwe ezinye, kungadala ukungqubuzana nokungabekezelelani. ENingizimu Afrika kukhona izizwe ezinosikompilo olwahlukene. Ukwazana kungaletha ukuhlalisana, ukuhloniphana nokubekezelelana okungaholela ekuthuthukeni kweNingizimu Afrika yonkana. Inhlonipho ngokosikompilo lwakwaZulu ayibheki ukuthi ubani onamandla kunobani, ngoba lokho kungasho ukuqonelwa kongenamandla yilowo onamandla nose magunyeni. UZondi uveza ukuthi ngosikompilo lwamaNgisi ukuqonela ongenamandla yinto efanele. UBhambatha uyakuveza ukuthi ngokosikompilo lwamaZulu inhlonipho ayihambi ngalendlela abelungu abaqhuba ngayo. Ngokwosikompilo lwakwaZulu kuhlonishwa omdala kuhlonishwe omncane. Okuhloniphayo kumele nawe umhloniphe. UBhambatha ukuqhakambisa lokhu ngokuthi athi:

“Lo Hulumeni akazi ukuthi kuhlonishwana kabili, kuhle simfundise le nqubo enhle kangaka yethu thina maZulu. Siyaziqhenya ngobuzwe bethu ngakho-ke masingahlonizi ngalokho, sidinga ukuthathwa njengabantu. Asinamsila ngaphansi kwaleli bhesu.” (Zondi, 1986: 35)

UMathonsi uthi:

“Bhambatha then makes it clear that he can not continue to respect the government and its officials if they do not learn to treat the Zondis like human beings.” (Mathonsi, 2002: 149)

Lokhu okushiwo uBhambatha kufakazela isisho sesiZulu esithi *“ikhotha eyikhothayo engayikhothi iyayikhahlela.”* Sikhona nesinye esithi *“imikhombe iyenana.”* Lokhu kukhomba usikompilo lwesiZulu oluthi yenza kwabanye lokhu oyothanda ukuba kwenziwe kuwe. UBhambatha ulwela ukuba abelungu babahloniphe abantu

abansundu, babanikeze isithunzi esibafanele njengabantu. Ulwela izindlela ezifanele zokuxhumana nezamukelekile esizweni samaZulu okumele abelungu bazazi, futhi bangacini nje ngokuzazi kodwa bazihloniphe bazilandele. UZondi uveza isenzo esingamukelekile esizweni samaZulu esenziwa ngamaNgisi, sokuba angaxhumani nesizwe samaZulu lapho kunezinto ezisithintayo ezihlongozwayo.

3.4.3 Ukuqhakanjiswa kwezindlela ezifanele zokuxhumana zesizwe samaZulu

Isiko lokuxhumana libaluleke kakhulu esizweni sikaZulu ngoba liqukethe ubuntu nobunye besizwe. Liyindlela ekhomba ukuphilisana nokubekezelelana, okusho ubunye besizwe nentuthuko yomphakathi jikelele. Ukulandela imigomo efanele yokuxhumana esesikweni kudala ukuba isizwe sonke sibe nolwazi olwanele ngezinto ezenzekayo nezisazokwenzeka phakathi kwesizwe. Ukungalandeli imigomo efanele yokuxhumana kudala isizwe ukuba singaqondi kahle ngezinto ezenzekayo. Uma imigomo ethile yokuxhumana ingalandelwanga kuyaye kuvele isici esithile noma abekwe icala lowo ophule lowo mgomo olisiko lesizwe (Msimang, 1975: 11). Izizwe ngezizwe zinezindlela zazo ezahlukahlukene ezilisiko zokuxhumana noma ukudlulisa imibiko ethile.

Isizwe sikaZulu naso sinezindlela zaso zosikompilo zokudlulisa imibiko noma ukuxhumana emazingeni athile empilo. Kusukela emndenini kuya emphakathini kuze kufike ezingeni lombuso. Ake sibheke ekhaya, lapho kukhona umnumzane, umama nabantwana. Ngokujwayelekile ingane uma kukhona ekudingayo noma ngabe kufanele ikucele kuyise kodwa iyaye itshele unina, bese unina edlulisela kuyise womntwana isicelo leso. Noma umuntu efuna ukuyofaka icala enkosini uqala ezinduneni, bese zona zilidlulisela enkosini. Nenkosi uma kukhona efuna ukukwethula esizweni, iyaye ixhumane nezinduna nezinceku kanye nazo zonke izikhulu zombuso, kuboniswa ngodaba lolo, kanduba ludlulele esizweni sonke. Lokhu kufakazelwa ngu-Marks lapho ethi:

“The chiefs and subordinate officers relayed the king’s orders to their people, while the grievances and requests of the people were transmitted upward, through the local officers to the chiefs, until to the king.” (1970: 87)

Lokhu kuxhumana kuyinto ebalulekile esizweni sikaZulu, ngoba yikho okwenza kubekhona ukubambisana nokubonisana kuwo wonke amazanga ukuze kubekhona intuthuko nenqubekela phambili yesizwe.

Kwi*Nsumansumane* izindlela zokuxhumana ngokosikompilo lukaZulu zivezwa zingalandelwa isizwe samaNgisi. UZondi uveza lokhu kungahlonishwa nokungalandelwa kwaleli siko lokuxhumana, njengeny zezinto ezacasula kakhulu inkosi uBhambatha, nokuyinto azimisela ukulwa nayo ukuze amaNgisi ahloniphe usikompilo lwesizwe sikaZulu. NgokwamaZulu uma isivakashi sifika komkhulu, siqala samukelwe izinduna, bese zisibika enkosini. UZondi uyakuveza ukubaluleka kwaleli siko ngomlomo kaBhambatha lapho etshela ngqo uNdabazabantu ngabefanele akwenze.

“Kanti futhi nezinduna lezi zibekelwe khona ukwemukela izihambi bese zizethula kimi, uma wemukelwe yizo kanye nobaba lona wemukelwa yimina qobo...” (Zondi, 1986: 28)

Lokhu uBhambatha akhuluma ngakho kulisiko lesiZulu ukuba izivakashi zamukelwe yizinduna ngaphambi kokuba zibonane nenkosi. Izinduna ziyaye zazise inkosi ukuthi kunomuntu othile esangweni, obabele inkosi ngodaba oluthile. Inkosi izobe isithi akangeniswe imuzwe ukuthi ukhala ngani.

Lokhu kuxhumana kungokunye okubaluleke kakhulu esizweni samaZulu. Ngokwesiko likaZulu inkosi yedlulisela umbono wayo ezinduneni nasezikhulwini zombuso ngaphambi kokuba lowo mbono udlulele esizweni. UMsimgang uthi:

“Uma inkosi ifuna ukuphaka impi iqala ngokubiza isigungu sezinduna nezikhulu zezwe.” (Msimang, 1975: 338)

Leli siko lokubonisana phakathi kwenkosi nezinduna lidala ukuba kube khona ukuphatha ngendlela umbuso nokulalela imibono eyahlukene ngodaba oluthile. UZondi uyakuqhakambisa ukubaluleka kwaleli siko ekuphathweni kahle nangobuqotho kwesizwe samaZondi.

Bhambatha: "...ngelakithi isiko, engingabazi ukuthi lihle, sihlala phansi namadoda sibonisane. UShaka wayeluhlanguhlangu nje wayethanda ukuhlala namadoda ebandla..." (Zondi, 1986: 31)

Lapha uBhambatha uveza ukuthi ukuxhumana akuyona into entsha esizweni sakwaZulu. Kubalulekile ukuze isizwe siphathwe ngenhlonipho nangobuqotho. Lokhu kunika bonke abantu ithuba lokuba babeke eyabo imibono ngodaba oluthile. UBhambatha wayefuna ukuba amaNgisi akuqonde kahle lokhu, ukuthi kulisiko elihle lamaZulu elenza kuhlale kunokubonisana nokubambisana esizweni. UZondi ugcizelela ukuthi esizweni samaZulu intando yeningi ibalulekile ukunika wonke umuntu ilungelo lokubeka owakhe umbono. Ubeka ukuthi ngokwesiko lesizwe samaNgisi uyaqonelwa loyo ongenamandla agcine esenze izinto ezingavumelani nemibono anayo ngodaba lolo.

UBhambatha uveza ukubaluleka kokuxhumana njengento eyenza isizwe sihloniphe futhi sazane. UZondi uqhakambisa ukuthi ngokwesiko lamaZulu inkosi kufanele ibe nencazelo ecacile, yazo zonke izinto efuna ukuzidlulisela esizweni. Uma ingenayo incazelo ecacile nempendulo ezogculisa isizwe, isizwe siyaye silahlekelwe ukuyethemba nokuyihlonipha inkosi. UBhambatha uphikisa isenzo sikaHulumeni sokuba yena Bhambatha atshele isizwe ukuba sikhokhe intela yezindlu. UBhambatha uyakuchaza ukuthi kufanele abe nencazelo ezogculisa isizwe ngalo mthetho kaHulumeni, uma engenayo isizwe ngeke simhloniphe.

UBhambatha: "Uyayibona into eyenza abantu bangasihloniphi? Uma befuna incazelo yezimiso zikaHulumeni sithi asazi. Bazosihlonipha kanjani singazi lutho, sonke siyizithumuthumu zezilima." (Zondi, 1986: 30)

Kwi*Nsumansumane* kuyagcizelelwa ukuthi ngokwesiko likaZulu, ngaphambi kokuba kuthathwe isinqumo ngodaba oluthile, kuyaye kuvunyelwane kuqala anduba kwenziwe lokho okuhlosiwe. Lokhu kuxhumana kudala ukuba kubelula ukwazi ngemizwa yesizwe kanye nemibono yaso ngalolo daba. Ukwethula udaba esizweni akwenziwa yinoma ubani nje kepha kuba yilowo ozokwazi ukuchaza ngokucacile ngodaba lolo, futhi akwazi ukuphendula ngokugculisayo imibuzo engase iqhamuke esizweni. UBhambatha kwi*Nsumansumane* ugcizelela lokhu kuxhumana ngokuthi athi:

“Le nto ilula nje uma ibandla livumelana ukuthi nje amasimu esizwe andiswe, yize kungekho ndawo yokulima, isidingo salokhu sethulwa emphakathini ngamaciko azobeka aphinde aphenule imibuzo.” (Zondi, 1986: 31)

Ukubaluleka kokuzwa imibono yabanye abantu nokuzwa imizwa yabo ngezinto ezibathintayo kuyinto engumgogodla wosikompilo lwesizwe samaZulu. Lokhu kwenza ukuba uhlale wenza izinto ezamukelekile emphakathini. Yingakho kukhona isaga sesiZulu esithi “*injobo enhle ithungelwa ebandla.*” Lokhu kuveza ngokusobala ukuthi kulisiko lesiZulu elibalulekile ukuxhumana ukuze uthole imizwa nemibono yabanye abantu ukuze kuhlale kukhona ukubonisana nokuzwana phakathi kwesizwe.

UBhambatha ulwa nesenzo sikaHulumeni wamaNgisi sokuba angaxhumani nesizwe samaZulu uma kunezinto afuna ukuzenza phakathi kwesizwe, ikakhulukazi uma lezo zinto zithinta ngqo isizwe samaZulu. UHulumeni wamaNgisi uqhamuka usunikeza izindlela okufanele zilandelwe yisizwe samaZulu ngaphandle kokubonisana naso, ukuthi ngabe siyahambisana yini nazo. UZondi uveza uBhambatha ekhononda ngokuncishwa kwesizwe samaZulu ithuba lokubeka imibono yaso, ukuze amaNgisi azi ngosikompilo lwamaZulu. Ukunganikwa ithuba lokubeka imibono nemizwa yesizwe sikaZulu uBhambatha ukubona njengento engumkhonto, hhayi nje obhekiswe kuye nasesizweni sakwaZulu kuphela, kepha obhekiswe ngisho ezizukulwaneni zikaZulu. UBhambatha uthi:

“...kufanele asihloniphe lo Hulumeni, akasihloniphi, akasiniki incazelo ezokwenza simeseke, labo Ndabazenu okuyibona okuthiwa bayasithanda, futhi bayasazi, akukho mibono abayisusa kithi bayise kuHulumeni ukuze asazi.” (Zondi, 1986: 33)

Uqhuba athi:

“Ngeke nakancane singamesekeli uHulumeni uma izinto azihlongozayo ezixoxa nathi, nathi sivumelane ngezidingo zazo nangendlela ezizokwethulwa ngazo esizweni.” (Zondi, 1986: 33)

Lapha kuhlaluka ukuthi inkosi uBhambatha yayingawazondi amaNgisi, kepha inqubo yawo ayengayithandi. Ukuxhumana nokubonisana ngemigudu emisha uHulumeni ayefika nayo, ukuze ezwe imizwa yesizwe sikaZulu mhlawumbe kwakuyomenelisa

uBhambatha. Ukufika kwamaNgisi eNingizimu Afrika kwayishintsha inhlalakahle yesizwe samaZulu. Amadoda aphoqeelwa imithetho yamaNgisi ukuba ashiye imizi yawo ayosebenza ezimayini nasemakhishini, ukuze akwazi ukukhokha imali yentela. Imindeni yahlakazeka, izingane zagcwala emapulazini zalahlekelwa izimilo, nangamalungelo azo okukhuliswa ngabazali bobabili ngokuhlanganyela. Ukusebenza kwamadoda ezimayini nasemakhishini, kwadala ukuba agcine esenza imisebenzi eyenziwa ngabesifazane ngokosikompilo lwamaZulu. Le mpilo entsha, yawakhonondisa kakhulu amadoda ngoba ayesephenduke abantu besifazane, lokho okwakuwehlisa isithunzi sawo njengamadoda.

3.4.4 Ukuqhakanjiswa kokuhlukaniswa kwemisebenzi esizweni samaZulu

Isimo senhlalakahle yesizwe samaZulu sashintsha kakhulu ngokufika kwamaNgisi eNingizimu Afrika. Imithetho eyashaywa nguHulumeni wamaNgisi, njengemithetho yentela, yenza ukuba abantu abansundu bayosebenza ngaphansi kwabelungu ukuze bathole imali yokukhokha intela. Ekufikeni kukaHulumeni nezinhlelo ezintsha zokusebenzela imali, wenza sengathi uletha usizo esizweni esimnyama kanti uzosiphuca wonke amalungelo aso ezenhlalakahle nokuphila ngokukhululeka. Ukusebenza kwabantu abamnyama besebenzela abelungu kwakungekhona ukuthi bayazithuthukisa kepha babethuthukisa abelungu kwezomnotho. Ukuphoqwa kwabo ukuba bayosebenza ngenhloso yokuba bakwazi ukukhokha intela kubelungu, kwakuyindlela uHulumeni ayisebenzisa ekufukuleni umnotho wabelungu, hhayi ukuthuthukisa isizwe esinsundu ukuba sikwazi ukwandisa umnotho waso nokuzimela. Ukufika kwamaNgisi nesiko nenqubo yokusebenzela imali engumnotho wabo, kwenza ukuba amadoda nezingane zesizwe esinsundu ayosebenza emapulazini nasezimayini ngenhloso yokuthola imali yokuthela. Amadoda ezimayini azithola esesebenza imisebenzi eyenziwa ngabesifazane ngokwesiko lakwaZulu. Yilesi simo uZondi asibuka singesihle, nazimisele ukuba siguqulwe, lapho amaNgisi enza ukuba abamnumzane bemizi bazizwe sebephendulwe abesifazane ezimayini.

Eminye imisebenzi eyayenziwa ngamadoda esizwe sikaZulu ezimayini kwabe kuyimisebenzi yasekhishini. Okubandakanya ukubasa umlilo, ukupheka, ukusinda, ukushanela phansi, ukuhlanza izingubo nokugeza izitsha. Le misebenzi ngokwesiko lamaZulu yenziwa ngabantu besifazane, hhayi abesilisa. UZondi kwi*Nsumansumane*

uveza uSigubhu ekhononda ngalesi simo amadoda ayeseiphila ngaphansi kwaso ezimayini. UZondi (1986: 21) ubeka uthi:

“...ngala ukuyosebenza emapulazini ngancama ukuyoba undishana, kanti sengiyozihendula umfazi: ngibase umlilo, ngigeze amabhodwe, ngishaye endlini, ngisinde ngopholishi phansi.”

Lokhu kukhomba isimo esingemukelekile esikweni lamaZulu amadoda ayephila ngaphansi kwaso. Lesi simo esingejwayelekile amadoda amaZulu azithola ekuso ezimayini, nasemapulazini uZondi usiveza siyinto eyayidicilela phansi isithunzi sabanumzane bemizi, sokuba baphendulwe ondishana ngabelungu. Lokhu kwakungekona nje ukudicilela phansi isithunzi samadoda kuphela kepha kwakuwukubukela phansi isiko lokwahlukanisa imisebenzi phakathi kwabesilisa nabesifazane kumaZulu.

Ngokuveza kukaZondi uSigubhu ekhononda ngempilo entsha amadoda eyeyiphila emva kokufika kwamaNgisi, kukhomba indlela agxeka ngayo ukubukelwa phansi kwaleli siko lokwabiwa kwemisebenzi ngokobulili okulusikompilo lwesizwe samaZulu. UZondi uveza ukuthi abantu abaningi esizweni samaZulu babengahambisani nalesi simo esisha sokuba kujivazwe isithunzi sobuzwe babo. Kuvela lokhu lapho uSigubhu ethi:

“Abantu bakithi abaningi uyabehlula lo mendo basho babaleke bazingelwe amaphoyisa okwezinyamazane.” (Zondi, 1986: 22)

Ukwahlukaniswa kwemisebenzi ngokwesiko lamaZulu kuyindlela okuvezwa ngayo ukuthi kunemisebenzi ethile eyenziwa abesifazane neyenzwa ngamadoda. Abesifazane benza imisebenzi elula kuthi amadoda enze enzima. UButhlezi (1991:6) ukuveza lokhu kwehlukaniswa kwemisebenzi ekubheka ekusetshenzisweni kwesandla sokudla nesokunxele esizweni samaZulu. Ubeka uthi:

“Some informants told me that right is for men and left is for women, because they believe that men are physically stronger than the women, just as the right arm is stronger than the left.”
(Buthlezi, 1991: 6)

Lokhu kwahlukaniswa kwemisebenzi esizweni samaZulu kunezizathu ezibalulekile, okuyizona ezenza ukuba kube nalokhu kwabiwa kwemisebenzi ngokobulili. Ngokosikompilo lwamaZulu imisebenzi efana nokupheka, ukuhlanya izingubo, ukubasa umlilo, ukushanela endlini, ukubheka abantwana, ukutheza izinkuni, ukulima amasimu neminye imisebenzi yasekhaya, yenziwa ngabesifazane. U-Pottow uyakuveza lokhu, noma yena ekubheka ezinganekwaneni. Ubeka uthi:

“...cooking and beer making, sweeping, washing of utensils, and the fetching of firewood and water are the work of women.”
(1990: 92)

Akumangalisi ukubona uZondi egxeka lesi senzo kwiNsumansumane esibukeka sibukela phansi usikompilo lwesizwe sikaZulu, sehlise nesithunzi sesizwe. Amadoda kunemisebenzi eyamukelekile ayenzayo, nokwaziwa isizwe sonke ukuthi yenziwa yiwo, ikakhulukazi ephathelene nemfuyo nokwakha imizi. U-Pottow uthi:

“...All work connected with cattle is done by men only.” (1990:93)

Ukubheka imfuyo ukuthi iphatheke kahle, njengokuthi iyesutha, akukho zifo eziyihlaselayo, iyanda kanye nokuthi kwakhiwe izibaya, ngumsebenzi owenziwa ngamadoda. Abesifazane abayenzi imisebenzi efana nale ngokwesiko lamaZulu, ngoba iyimisebenzi enzima. Yonke imisebenzi edinga amandla kakhulu yenziwa ngamadoda, kuthi abesifazane benze leyo elula kepha edinga ukunakekela okukhulu nesineke.

Isimo esibuhlungu esikhonondisa uZondi ngokungalandelwa kwaleli siko lokwabiwa kwemisebenzi, usiveza lapho amadoda ekhononda ngokuthi awasazazi noma angamadoda noma angabafazi na. Lokhu kudideka kwesizwe ngemisebenzi engemukelekile esizithola siyenza ngenxa yokufika kwamaNgisi, uZondi ukubuka njengento engukucindezela kabuhlungu isizwe samaZulu, nokuncishwa kwaso amalungelo okuphila ngendlela yaso. UZondi ukuveza lokhu lapho uBhambatha ethi:

“Umuntu kumvula amehlo ngokumkhombisa ukuthi uzimisele kanjani umlungu ukuhlala emhlane, umuntu ahlale azi ukuthi akalutho, angabe esazi ukuthi uyindoda noma ungumfazi, ukhacwe ngumfazi, ulawulwe ngumfazi....” (Zondi, 1986: 23)

UBhambatha lapha uveza into engamukeleki esizweni samaZulu ukuthi indoda ikhacwe ngumfazi nokuthi ayilawule. Kusikompilo lukaZulu ukukhacana yinto engenziwa noma ngabe kuphakathi kwabuphi ubulili. Phakathi kowesilisa nowesifazane ukukhacana kuyinto engekho kwimigomo yempilo kaZulu. Lokhu kungabibikho kokukhacana kudalwa ukubaluleka kosikompilo lokuhloniphana esizweni sikaZulu. Ngokwesiko lamaZulu indoda iyinhloko yekhaya, umfazi ungumbonisi nomlekeleli wendoda lapho kuthathwa izinqumo ezithile. Lokhu kuveza ukuthi amaNgisi, ngokuthi aphoqe abantu abansundu ukuba bayosebenza ezimayini nasemapulazini, bafike benze imisebenzi ephambene nemigomo yosikompilo lwesizwe, ayeqonde ukuqeda nya isithunzi nokuzethemba kubantu. Abantu besifazane esizweni sakwaZulu babaluleke kakhulu ngenxa yokuthi bayinzalabantu nezimbali zesizwe. Yingakho kubalulekile ukuba benze leyo misebenzi elula, ngoba benza umsebenzi obaluleke kakhulu wokuba onozala besizwe, babuye bakhulise banakekele izingane eziyikusasa lesizwe.

Ukusetshenziswa kwezingane emapulazini ngabelungu, kwenza isimo senhlalakahle yamaZulu sishintshe kakhulu. Izingane azizange zisakuthola ukukhuliswa ngendlela efanele. Uma izingane sezizokhulela emapulazini kude nesandla sabazali, kudala ukuba zingayitholi imfundiso nokuhlonipha okufanele. Ngesiko lamaZulu izingane zikhuliswa ngabazali, bazifundise ukuhlonipha nokuziphatha nobuntu. Izingqwele namaqhikiza ayaye aqhubeke abambisane nabazali ngemfundiso. Ngaso sonke isikhathi ingane ihlale inakekelwe ukuze ikhule yazi imisebenzi okumele iyenze, nokuba kuhlunyeleliswe usikompilo lobuntu kusukela ingane ikhula ize ifike ezingeni lokuzimela.

UZondi ubukeka elwela inhlalakahle yesizwe samaZulu ngokuba aqhakambise iphuzu lokuthi, izingane ngokwesiko lamaZulu azisebenzi ngendlela amaNgisi ayezisebenzisa ngayo emapulazini. UZondi uveza umfana ebaleka epulazini aze ayongena komkhulu. Lokhu kubaleka komfana uZondi uqonde ukugcizelela ukuthi kunemisebenzi ethile ngokwesiko lamaZulu eyamukelekile ukuba yenziwe yizingane, bese kubakhona labo abazibhekayo ukuthi ziyenza ngendlela efanele yini. Ukwalusa nokuzingela ngeminye yemisebenzi eyenziwa ngabafanyana esizweni samaZulu, ukubafundisa ukuba bakhule bekwazi ukunakekela imfuyo nokondla

imindeni yabo uma sebedadala. Amantombazanyana wona alekelela onina ngemisebenzi yasekhaya, ukuze afunde ukuthi linakekelwa kanjani ikhaya, ukuze angahlupheki kweyawo imizi.

Yonke le misebenzi izingane ziyenza ngaphansi kweso elikhaliphile lemfundiso. Emapulazini imisebenzi eyayenziwa yizingane kwakungeyona eyokuzifundisa nokuzikhulisa ukuze zikwazi ukuzimela kusasa, kepha kwakungukuzigqilaza nokuzihlupha ngendlela yokuthi zibone ukuthi ukusebenza kuyinto enzima. UZondi ukuveza lokhu kugqilazwa kwezingane emapulazini lapho eveza umfana ethi:

“Gogo, sibaleke epulazini ngoba singasafuni ukusebenza, basixosha, basibamba, basishaya.” (Zondi, 1986: 40)

Ukusetshenziswa kwezingane ngale ndlela kuyinto ephambene nesiko lamaZulu nenhlango yomhlaba jikelele. UZondi uveza ukuthi ukwabiwa kwemisebenzi kuyinto ebalulekile esizweni samaZulu. Lokhu okusiza ekutheni imisebenzi yabiwe ngokwamandla adingwa yilowo msebenzi. Ukwahlukanisa imisebenzi ngale ndlela kudala nokuthi kungabibikho okhala ngokugqilazwa ngumsebenzi ngenxa yokunikezwa umsebenzi ongaphezu kwamandla akhe. Ukusebenza kwezingane emapulazini kwazenza zabona ukuthi azivikelekile, futhi azikhathalelwe ukuba zifundiswe, zikhuliswe ngendlela eyenza ziziqhenye kusasa. UZondi lokhu ukubuka njengokubulala isiko lesizwe ukuze amaNgisi atshale elawo njengenqubo okufanele ilandelwe. AmaNgisi awagcinanga ngokubukela phansi le nqubo yokwabiwa kwemisebenzi ngokwesizwe sikaZulu, kepha akubonakalisa kakhulu ukuthi azimisele ukuqeda nya yonke into elisiko likaZulu, ngesikhathi ebukela phansi isiko lesithembu, njengento okungamele ukuba kuqhutshekwe nayo. Isithembu singenye yezingxenye zosikompilo lukaZulu ezibaluke kakhulu ekukhuleni, nasekuthuthukeni kwesizwe kwezomnotho. Isihloko esilandelayo siveza uZondi ekhononda ngokuqedwa kwesiko lesithembu, njengento ezolwa nokwanda kwesizwe nokukhula komnotho wesizwe sikaZulu.

3.4.5 Ukubaluleka kwesithembu esizweni samaZulu

Isiko lesithembu liyinto ebaluleke kakhulu esizweni samaZulu. Ngokwesiko likaZulu ukuthatha isithembu kukhomba ukusutha komnumzane. Umnumzane okwazi ukuthatha isithembu yilowo onemfuyo eningi. Ukuba nemfuyo eningi komnumzane kusho ukuhlonipheka kwakhe esizweni. Ngokuvamile imizi enesithembu iba ngamanxuluma, lokhu okukhomba ubuningi babantu abakulowo muzi. Ubuningi babantu kumuzi nomuzi, ikakhulukazi uma kungabafana kwandisa amathuba okuba lowo muzi wande, kunciphise amathuba okuba ushabalale kalula uma kukhona abadlulayo emhlabeni. UMbiti uthi:

"...the more wives the man has the more children he is likely to have, and the more children the stronger the power of 'immortality' in that family." (1969: 142)

Ubuningi babantu abazalwa kumuzi ngamunye kusho ukwanda kwalowo muzi, okuholela ekwandeni kwesizwe nokubalula kokwenziwa kwemisebenzi yekhaya, njengokulima, ukwakha nokugcina ikhaya lithokomele. Ukwanda kwabantu abenza umsebenzi wokulima, kudala ukukhula komnotho walelo khaya kanye nowesizwe sonke.

UMbiti uqhubeka athi:

"He who has many descendants has the strongest possible manifestation of 'immortality', he is 'reborn' in the multitude of his descendants..." (1969:142)

Isithembu sibaluleke kakhulu esizweni sakwaZulu, ukuhlangabezana kalula nezidingo eziningi zemindeni nezesizwe.

Encwadini *Insumansumane* leli siko elibalulekile likaZulu libukeka libukelwa phansi nguHulumeni wamaNgisi. Isizwe sikaZulu sikhononda ngokucekelwa phansi kwamalungelo nenqubo yaso. Ukufenyiswa kwesiko lesithembu ngamaNgisi uZondi ukuveza njengento ezolwa nokwanda kwesizwe nokuthuthuka kwaso kwezomnotho. Ziningi izindlela esibaluleke ngazo isithembu esizweni samaZulu, ngaphandle kokuthuthuka kwezomnotho nokwanda kwesizwe. Isithembu sibaluleke kakhulu

ngenxa yokuthi, uma kugula omunye unkosikazi uzakwabo uyaqhubeka nokubheka izingane agcine nekhaya lihlanzekile futhi lithokomele, noma eshonile omunye, usala nabantwana omunye, ukuze bangabi ondingazithebeni. Ubuntandane bezingane ezishiywe ngunina abubonakali kalula esithenjini. UMbiti yena ubuka ukubaluleka kwesithembu njengento enciphisa ukungathembeki endodeni, ukuba ingaze ilingeke iphumele ngaphandle kwekhaya uma unkosikazi wayo esenengane encane noma engaphilile.

“Polygamy helps to prevent or reduce unfaithfulness and prostitution, especially on the part of the husband.”
(Mbiti, 1969:143)

Intela yezindlu eyethulwa nguHulumeni wamaNgisi esizweni sakwaZulu, uZondi uyibuka njengento ezolwa nelungelo lesizwe lokuthatha isithembu ngokukhululeka njengoba kuvuma isiko lamaZulu.

Intela yezindlu yayisho ukuthi indlu nendlu kumele ithelwe. Isizwe samaZulu sakubona kulukhuni kakhulu ukulandela lomthetho ngenxa yokuthi sasingenayo imali yokuthela, nendlela yokuthola imali yayinzima kakhulu ezimayini nasemapulazini, ngenxa yobunzima bokuphucwa nguHulumeni amalungelo okuphila ngendlela yosikompilo lwaso. Ukuthelela izindlu kwakuyindlela uHulumeni wamaNgisi owawuthuntubeza ngayo ukuthathwa kwesithembu esizweni samaZulu. Ngokuphoqa isizwe sikaZulu ukuba sikhokhe intela yezindlu, uHulumeni wayazi ukuthi njengoba enza ukutholakala kwemali kubenzima, ngeke kubelula esizweni sikaZulu ukuba sikhokhele izindlu ezingaphezulu kweyodwa, lokho okuyobe kusho ukuthi akekho ozoba namandla okuthatha isithembu.

UHulumeni wasebenzisa leli su lokuphazamisa ukuthathwa kwesithembu kumaZulu, ukuze isizwe singathuthuki kwezomnotho, nokuze asigqilaze kalula singenamandla silambile. Lokhu wabuye wakwenza ngokuba aqoqele ndawonye abantu abansundu lapho kwakungenandawo eyanele yokulima notshani bemfuyo. UZondi uveza uNhlonhlo ethi:

“Uyabona le ntela yezindlu izolwa nelungelo lethu lokwandisa imizi yethu ngokuthatha abafazi, hhayi umfazi. Uyabona ukuthi asitheleli izindlu sithelela abafazi.” (Zondi, 1986: 37)

Emizini enesithembu unkosikazi ngamunye uba nezindlu zakhe, okungukuthi uma amakhosikazi emaningi kusho ukukhokha imali eningi.

UZondi kwi*Nsumansumane* uyalivikela ilungelo lesizwe sikaZulu lokuthatha isithembu, ukuba lingashatshalaliswa nguHulumeni wamaNgisi. Ukuveza lokhu ngokuba uNhlonhlo nenduna yenkosi uBhambatha bakhulume ngalesi senzo sokucindezelwa kwaleli lungelo lokuzikhethela. UZondi uveza uNhlonhlo ethi:

“...uma usubhekisisa izinto zabo zonke ziqonde ukusithuntubeza njengesizwe.” (Zondi, 1986: 37)

Ukuthuntubezeka kwesizwe kusho ukungabi namalungelo namandla okuthatha izinqumo ezifanele ngekusasa nasekukhuleni kwesizwe. UZondi ubuka intela yezindlu kungekhona nje ukuthelela izindlu kepha kungukuthelela abafazi. Ngale ndlela isiko lesithembu uHulumeni uyalufenyisa ukuze isizwe sikaZulu asiqede amandla ngokuba singandi futhi singathuthuki kwezomnotho. Kwi*Nsumansumane* uNhlonhlo uvezwa esibona lesi senzo sabelungu ukuthi sizogeda isizwe samaZulu amandla, lapho ethi:

“Ukuncipha kwesithembu ukuncipha kwesizwe, isizwe esinciphile inkomo inokubhabhalala noma yinini, abelungu okuzobalula ukuyichilizela eweni.” (Zondi, 1986: 37)

Isizwe samaZulu siyisizwe esinezindlela zaso zokuphila ezingafani nezezinye izizwe, futhi esinezizathu ezibalulekile zokuzilandela. Ukuthatha isithembu esizweni samaZulu kuyindlela ebalulekile yokwandisa isizwe nokwenza lula imisebenzi eminingi emphakathini. UMbiti yena ubuka ukuthi, isithembu kumazwe amaningi ase-Afrika sisiza ekutheni imisebenzi okungelula ukuba yenziwe abantu abambalwa emndenini lowo, ibalula uma yenziwa ngokuhlanganyela ngabantu abaningi. Lokhu kungesinye sezizathu ezibaluleke kakhulu esizweni samaZulu sokuthatha isithembu. Ubeka uthi:

“In families as big as many Africans have, there are duties which cannot be adequately performed if the number of people in the family is small.” (Mbiti, 1969: 143)

Ukubambisana nokusizana ngezinye zezinto ezibalulekile kusikompilo lukaZulu. Isizwe samaZulu sikholelwa kakhulu ekutheni izinto eziningi zenzeka kalula ngokubambisana kushaywe ‘isixaxa mbiji’. Ukuthunazwa kwelungelo lokuthatha isithembu esizweni samaZulu, kunciphisa kubuye kuthene amandla esizwe samaZulu, ukuze amaNgisi asiqhoqhobale singasenamandla okuzivikela. UZondi uveza lokhu lapho ethula uNhlonhlo ethi:

“Abelungu bafuna ukusithena hhayi amandla nje wona uqobo, enye indlela lena yokuthi singazali, isizwe sinciphe uma sesinciphile bafuna ukwenzani?” (Zondi, 1986 : 37)

Isithembu siyindlela yokwandisa imizi ngokuzalwa kwezingane eziningi, nazo eziyoqhubeka zandise isizwe. UZondi yilesi senzo sikaHulumeni sokulwa nelungelo likaZulu lokuthatha isithembu asibona singesihle futhi esithunaza amalungelo nesithunzi sesizwe sikaZulu. UHulumeni wamaNgisi maningi amalungelo awahlwitha isizwe sikaZulu ngenhloso yokusinqinda amandla. Isizwe sikaZulu ngokulahlekelwa kwaso amalungelo okuphila ngokusesikweni, sikubona kuyisizathu esifanele sokuba silwe, silwele okungokwaso. UZondi uveza imizwa yesizwe sikaZulu sikhathazekile futhi sizimisele ngokuba sife uma kufanele, uma nje sife silwela amalungelo aso okuphila, lokho kobe kusho ukunqoba kuso. *KwiNsumansumane* uNhlonhlo uvezwa ethi:

“Uma kungesona isizathu sokulwa lesi ngeke sibe khona esinye.”
(Zondi, 1986: 38)

Isithembu ngokwesiko lakwaZulu sibalulekile ukuze kwande isizwe. Ukwanda kwesizwe kukhomba ukwanda komnotho ngokubambisana kokwenziwayo. Ngokulahlekelwa kwesizwe sikaZulu yileli lungelo lokuthatha isithembu, kubonakala kuyinto ezoqeda nya ukuphila kwaso ngokukhululeka, nokwenza okuyintando yaso esesikweni.

3.5 Isiphetho kafushane

Indlela uHulumeni wamaNgisi owawuzimisele ukuphatha ngayo abantu eNingizimu Afrika, kwabe kuyindlela engenabo ubuntu. Isizwe samaZulu saphucwa konke okungokwaso, okubandakanya izindlela zaso ezibalulekile zokuphila nokuzethemba njengesizwe. UZondi kwi*Nsumansumane* uveza izingxenye ezithile zosikompilo lukaZulu ezaba nomthelela omkhulu ekuqubukeni kwempi. Isizwe sikaZulu sazibona silahlekelwa yikho konke esasinakho ngenxa yokucindezelwa nguHulumeni wamaNgisi. Ukubukela phansi kukaHulumeni izingxenye ezithile zosikompilo lukaZulu kwafana nokuhlikihla isilonda esibhibhayo ngosawoti enkosini uBhambatha. Isizwe siba yisizwe sokwenzani uma singasenamalungelo, singasenankosi, singasakwazi ukuhlala ngokukhululeka ezweni laso? UZondi uveza isizwe sikaZulu sizibuza le mibuzo ngenxa yokukhathazeka ngokuphiliswa kabuhlungu ngamaNgisi ezweni laso. *Insumansumane* iveza ukuthi ayikho into eyababuhlungu esizweni sikaZulu njengokwephucwa kwaso usikompilo lokuhlalisana. Ukungalandelwa nokungahlonishwa kwezingxenye ezingenhla zosikompilo lukaZulu nguHulumeni wamaNgisi kwenza ukuba isizwe sikaZulu sibone ukuthi kayikho enye into esingayilwela ngaphandle kokuvikela okungokwaso, nokusesikweni laso. Ngingasho ngokungangabazi ukuthi ukubaluleka kwezingxenye zosikompilo lukaZulu ezingenhla esizweni sikaZulu kwaba yimbangela enkulu yokuqubuka kwempi phakathi kwamaNgisi namaZulu kwi*Nsumansumane*.

Isahluko sesine

ISIPHETHO

Inhloso yalolu cwaningo bekuwukuveza nokuchaza ngokucacile izingxenye zosikompilo lwezenhlalakahle kaZulu ezibukeka zivezwa nguZondi encwadini yakhe ethi “iNsumansumane”. Lolu cwaningo lungumthelela wocwaningo lukaMathonsi (2002) lapho ebheka ukuzibophezela kwemibhalo yesiZulu kusikompilo lukaZulu ngezikhathi zobandlululo. *Insumansumane* uyibala njengomunye wemibhalo ezibophezele kusikompilo lukaZulu. Mina ngibe sengininga ngokuthi ingxenye egqamile yalokhu ngukuzibophezela kukaZondi kusikompilo lwezenhlalakahle yesizwe sikaZulu, ngenxa yezingxenye zosikompilo aziqhakambisayo.

Ukufeza injongo yalolu cwaningo esahlukweni sokuqala ngichaze isihloko ngamafishane nje, ngasengibheka ukuthi yimiphi imihlahlandlela engabangumgogodla wokweseka umbhalo ozibophezele empilweni yabantu base-Afrika. Esahlukweni sesibili yilapho ngibheke khona abahlaziyi bemibhalo esondelene nalolu cwaningo, ukukhombisa ukuthi luhluke ngani kuyo, nokuthi lona luyiqhamukela ngakuluphi uhlangothi inkinga, futhi luyixazulula kanjani. Esahlukweni sesithathu, nokuyisona esiyinqikithi yalolu cwaningo, ngiveze izingxenye zosikompilo lwezenhlalakahle ezivezwe uZondi kwiNsumansumane. Lesi sahluko yisona esiveza ngokusobala ukuthi uZondi ungumbhali ozibophezele ekukhulumeni nasekuvikeleni izinto ezingamagugu esizwe sikaZulu. Izingxenye zosikompilo azivezile kwiNsumansumane yilezi: umsebenzi wenkosi nokubaluleka kwayo esizweni sikaZulu, izindlela ezamukelekile zokuxhumana esizweni sikaZulu, ukubaluleka kwesiko lokwabiwa kwemisebenzi esizweni sikaZulu nokubaluleka kwesiko lesithembu ukuthuthukisa umnotho wesizwe. Ukuvezwa kwezingxenye kuqinisekisa ukufezeka kwenjongo yalolu cwaningo. Imbalwa imibhalo yesiZulu ekhombisa ukuzibophezela ekukhulumeni ngezinto ezibalulekile nezingamagugu esizwe sikaZulu, lokhu okuncisha isizwe amathuba okuba sazi kabanzi, sizithande nokuba siziqhenye ngobusona. Eminye imibhalo yenza ukuba isizwe sizenyeze ngobusona, ngenxa yokuthi izinto ezingamasiko esizwe zivezwa zingafanele ukwenziwa, zingumbulalazwe.

Uthando lukaZondi lwesizwe ulukhombisa lapho eqhakambisa izingxenye ezibalulekile zosikompilo lukaZulu njengento emqoka ukuba igcinwe ukuze isizwe sihlale sizazi ubusona futhi sizithande. Lezi zingxenye zosikompilo lukaZulu engizibalule ngenhla, zingubufakazi bokuthi uZondi ungumbhali ozibophezele ekuthuthukiseni usikompilo lwezenhlalakahle lwesizwe sikaZulu.

UZondi kwi*Nsumansumane* ulwa nemithetho yamaNgisi elumisa okwembabazane nephambene nenqubo yesizwe samaZulu. Imibhalo efana ne*Nsumansumane* iphonsa inselelo kwabanye ababhali besiZulu ukuba babhale bakhuthaze ukugcinwa kwamasiko esizwe sikaZulu. *Insumansumane* ikhombisa ukuthi ayisiwona nje umbhalo wokuba ufundwe ezikoleni kuphela, kepha nomphakathi kaZulu wonkana ungazuza okuningi okuyisisekelo sobuzwe bukaZulu. UZondi akagcini nje ngokuba aveze izinkinga ezikhungethe isizwe, kepha uveza nekhambi lokuxazulula lezi zinkinga. *Insumansumane* ingumbhalo ofundisayo nokhuthaza ukwazana nokubekezelelana kwezinhlanga ezakhele leli zwe, ezahlukenene ngokwamasiko. Ngaphandle kokuthi *Insumansumane* iyakhuthaza, iyisibuko sikaZulu lapho izizukulwane ziyokwazi ukuzibuka khona, ziziqhenye ngobuzwe bazo, iphonsa inselelo kwabanye ababhali besiZulu ukuba babhale ngokungananazi bakhuthaze ukugcinwa kwamasiko esizwe sikaZulu.

Ngenxa yemigomo yobufishane balolu cwaningo, yokubheka kuphela ukuzibophezela kwe*Nsumansumane* kusikompilo lwezenhlalakahle yesizwe samaZulu, angikwazanga ukubheka eminye imikhakha kulo mdlalo nakweminye imibhalo ezibophezele kusikompilo lukaZulu. Ukwenza isibonelo nje, umbhalo kaMsimang (1975) othi *Izulu eladuma eSandlwana*, ubukeka ungomunye wemibhalo ezibophezele kusikompilo lwezenhlalakahle kaZulu. Kungaba ukubamba iqhaza elibalulekile ukuba kekucwaningwe kubhekwe ukuthi yiziphi izingxenye zosikompilo lwezenhlalakahle uMsimang aziqhakambisile nokuthi zibaluleke kangakanani esizweni.

Kunesidingo sokuba ababhali besiZulu bale mihla babhale baqhakambise amasiko esizwe sikaZulu, ukuze kuvuseleleke ukuziqhenya kwezingane ngobuzwe bazo. Uma kunganda

ababhali besiZulu abafana noZondi abazibophezele ekubuyiseni isithunzi sikaZulu, mhlawumbe kungavuseleleka isiko lenhlonipho kwande nobuntu esizweni sikaZulu. Enye yezinto ezingahlaziywa, zicaciswe ngababhali bolimi kungaba ukuveza ubuhlakani obucashe endleleni okwakhiwa ngayo iminyango yamaqhugwana. Le minyango ikhombisa ukuthi ezokuphepha ziqashelwa kangakanani kwabansundu. Iminyango yamaqhugwana iyaqinisekisa ukuthi uma ungena noma uphuma uyafola ukuze uma isitha sihlasele kungabi lula ukuphuma nokungena endlini. Ngaphezu kwalokhu kukhomba ukuhlonipha izinyanya zekhaya.

Kunesidingo esikhulu sokuba ababhali besiZulu babhale bagxile ekubuyiseni isizwe sikaZulu, ikakhulukazi njengoba i-Afrika yonke isemkhankasweni wokuvuselela kabusha okungamagugu abantu base-Afrika. Intsha kaZulu ingahlomula ngolwazi olunzulu ngamasiko ayo, ukuze ingazenyazi ngobuyona. Inselelo enkulu ngiyiphonsa ezikoleni kanye nasezikhungweni zemfundo ephakeme ukuba zibambe iqhaza ngokuba zisungule iminyango ebhekene ngqo namasiko nokuthuthukiswa kwawo. Ezikoleni kumele kukhuthazwe ukufundwa kwezincwadi zesiZulu ezikhuluma ngamasiko kaZulu, kanti uMnyango Wezemfundo kusamele ubhekisise ukukhethwa kwemibhalo yesiZulu ezofundwa ezikoleni ukuthi likhona yini iqhaza ezolibamba ekuthuthukiseni usikompilo lukaZulu kanye nokuthi yiliphi.

IMITHOMBO YOLWAZI

A. Izincwadi, amajeneli, imibhalo engashicilelwe yeziqu kanye namaphepha angashicilelwe

- Amuta, C. 1989. *The theory of African literature: implications for practical criticism*. London: Zed Books.
- Bishop, R. 1988. *African literature, African critics: the forming of critical standards*. New York: Greenwood Press.
- Buthlezi, F.N.S. 1991. *The binary opposition of right and left in Zulu Society and culture*. Umbhalo ongashicilelwe weziqu ze-M.A. Durban: University of Natal.
- Canonici, N.N. 1997. "Elliot Zondi's Historical Drama." Iphepha elingashicilelwe.
1998. "Element of conflict and protest in Zulu literature." *South African Journal of African Languages*, Volume 18, Number 3: 57-63.
- Eagleton, T. 1976. *Marxism and literary criticism*. London: Methuen.
2000. *The idea of Culture*. Oxford: Blackwell.
- Groenewald, H.C. 1988. "Insumansumane: Zondi's Scenario for Today." *South African Journal of African Languages*, Volume 9, Number 1: 6-13.
- Marks, S. 1970. *Reluctant rebellion: the 1906-8 disturbances in Natal*. Oxford: Clarendon Press.
- Mathonsi, N.N. 2002. *Social commitment in some Zulu literary works published during the apartheid era*. Umbhalo ongashicilelwe weziqu ze-Ph.D. Durban: University of Natal.

- Mbhele, N.F. 1990. "Zondi's *Insumansumane*." *South African Journal of African Languages*, Volume 1, Supplement: Reviews.
- Mbiti, J.S. 1969. *African Religion & Philosophy*. London: Heinemann.
- Msimang, C.T. 1975. *Kusadliwa Ngoludala*. Pietermaritzburg: Shuter & Shooter.
1988. *Izimbongi Izolo Nanamuhla: Umqulu 2*. Pretoria: Bard Publishers.
- Ndebele, N. 1941. *UGubudela Namazimuzimu*. Johannesburg: Witwatersrand.
- Ngugi wa Thiongo 1984. *Critical Perspective on Ngugi wa Thiongo's*. Washington: Three Continents Press.
1993. *Moving the Centre: the struggle for political freedoms*. London: Currey.
- Ntuli, D.B.Z. 1987. "Writers in Shackles." In *Race and Literature* by Charles Malan (ed.). Pinetown: Owen Burgess Publishers.
- Nyembezi, S. 1990. *Zulu Proverbs* (New ed.). Pietermaritzburg: Shuter & Shooter.
1992. *Isichazamazwi Sanamuhla Nangomuso*. Pietermaritzburg: Reach Out Publishers.
- Pottow, C.L. 1990. *Special structures relating to family in Zulu Folktales*. Umbhalo ongashicilelwe weziqu ze-M.A. Durban: University of Natal.
- Schwartz, B.M. 1968. *Culture and Society: An introduction to cultural anthropology*/ Barton M. Schwartz, Robert H. Ewald. New York: Ronald Press, LLC.

- Selby, H. 1981. *Cultural Anthropology*. Dubuque, Iowa: Brown.
- Soni, S.J. 1990. "A General Survey of Zulu Drama with a critical Analysis of selected Plays." Umbhalo ongashicilelwe weziqu ze-M.A. Durban: University of Natal.
- Vilakazi, B.W. 1945. *Amal'ezulu*. Johannesburg: Witwatersrand Press.
- Zondi, E. 1986. *Insumansumane*. Johannesburg: Witwatersrand University Press.
1990. "Reflections on the Zulu Rebellion." Iphepha elingashicilelwe.

B. Amaphephandaba

- City Press –S.N. Sithole, 18 February 2000 –“Great Zulu Thinkers helped to shape our modern S.A. Society.”
- Ilanga LaseNatali -D.BZ. Ntuli, 20-22 July 2000 -(*Izingwazi ZoSiba*) “U-Elliot Zondi - liyancomeka igalelo lakhe lokuthaka i-drama nomlando.”
- Mnguni, 7-9 March 2000 –“Akwakhiwe Inhlango Yababhali Bolimi LwesiZulu.”